The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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VOLUME XXVII — Friday, December 24, 1937 — NUMBER 9

CONTENTS

Christmas: 1937 225
Week by Week 226
The Four Magi ..... Stuart D. Goulding 229
Gifts of the First Christmas (*verse*) ..... E. Merrill Root 230
The High Cost of Taxation ... Lawrence Lucey 231
Christmas in New Mexico .. Sister M. Philibert 233
The Cheerful Dean ..... Emmet Lavery 235
At Christmas (*verse*) ..... Frank T. O'Malley 236
New Horizons in the Missions .. E. F. Garesché 237
Sillery: First Canadian Reduction, 1637 ..... Thomas F. O'Connor 238
Seven Days' Survey 240
The Play ..... Grenville Vernon 244
The Screen ..... James P. Cunningham 244
Communications 245
Books ... Katherine Brégy, Bryan M. O'Reilly, John Kenneth Merton, David A. Elms, Laura Benét, John S. Middleton, James W. Lane, Olive B. White 246

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

CHRISTMAS: 1937

IN THE days of King Herod there came wise men from the East to Jerusalem seeking the Christ Child that they might adore Him.

On the anniversary of the central event in all history, millions of people of every class and race will hear again "the good tidings of great joy," tidings of "peace on earth to men of good will," tidings that our heavenly Father so loved mankind that He sent His only begotten Son into the world that the deepest cravings of the human heart might be satisfied, that we might have life and live more abundantly. Millions of people will journey in spirit to Bethlehem, to an older place than Eden, as Chesterton once expressed it, and a taller town than Rome, to the place where "God was homeless and all men are at home." They will find, as the shepherds and wise men of old, a Child wrapped in swaddling clothes and laid in a manger.

Many Christians in the first century sought to dignify the humility and self-abasement of the Word Incarnate by fanciful prodigies. They would have us believe, Fouard asserts, that the glory, which Jesus rejected, enveloped His cradle; that Mary, upon her entrance into the somber grotto, filled it with a noon-tide radiance; that the angels, in robes of splendor, hung over them in trailing legions; that the stars retarded their heavenly motions to contemplate the birth of God, to shed upon Him their gentle rays; that the manger itself was resplendent with a great luster, and that all eyes were veiled, unable to sustain the wondrous light.

There is nothing of this in the Gospel, neither splendor, nor glory, nor magnificence—only a cold, dark, lonely, foul stable "where the beasts feed and foam." Such was the depth and greatness of God's love—a boundless, limitless love which the modern world has ignored, rejected, persecuted and crucified.

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"Preserve me from it all!" cried the impious Marcion. "Away with these pitiful swaddling-bands and this manger, unworthy of the god whom I adore."

That many modern nations are repeating Marcion's cry is aptly demonstrated in the recent League of Nations report that the world's expenditures on armaments in 1937 will total $11,857,000,000—nearly three times as much as in the year before the World War began. This gigantic sum does not include the expenses of semi-military organs of many nations nor the costs of construction of strategic roads and airports, frequently serving military purposes. Returns from sixty-four nations were included in the tabulations. Seven of them, however, spent 76 percent of the total, $9,018,000,000. These seven, the United States, Britain, France, Italy, Germany, Japan and Russia, increased their armaments spending 80 percent during the past five years.

The mounting burden of armaments is fast becoming intolerable. The modern world is saturated with hate. Almost every organ of communication is freighted with the anti-Christian message that we should revile, despise and calumniate our neighbor. The fear and menace of war oppress all peoples. Unless the spirit of Bethlehem is born again into the conduct of international affairs, our civilization cannot possibly endure.

The American people are wrestling with many complex national problems. We are informed that many officials are apprehensive over the social dislocations which persist, fearing that an impatient citizenry may demand extreme measures—even to the extent of setting up a central authority to control in greater measure our entire economic system. They see Fascism, Communism, or some other form of arbitrary self-constituted government, as the alternative of failure to achieve a just and equitable solution of existing difficulties.

There is, however, a growing realization that group contention and controversy only accentuate the problems and issues confronting the government and the country. This is but another way of saying that the message of Christmas is that neither class, nor race, nor wealth, nor poverty shall divide the sons of men. The tidings of great joy were for all people.

We are not advocating a Popular Front policy on any other than a truly Christian basis. We are of the opinion that Communists are seeking deliberately to obstruct social justice in order to convince our people that revolution is necessary. According to the most recent report of the American hierarchy, the facts seem to show that the issue will be decided on whether or not an economic and legislative program can be put into effect which will be peaceful and which will progressively build the social order that the papal encyclicals advocate. If the facts of economic life did not prove that the battle is to be waged in this field, the Communist seizure of reform and reformist organizations, so as to twist something good into an agency of revolution, would of itself indicate the battle lines. The problem is how to strengthen and guide the whole reform program toward a sound new social order and keep it from Communist hands and Communist plans.

Even if the party never gets many members in normal times, the hierarchy continue, or itself does much directly to foment revolution, this indirect and subtle prevention of peaceful growth into a new social order will itself provide unemployment, social crisis and threats of revolution. Then great numbers can be expected to look to revolution and common ownership of property as the sole cure.

That one fact more than anything else, the hierarchy concludes, makes the party so dangerous in a period of an expanding union and legislative movement. It is cumulatively dangerous year by year as time goes on if the Communist type of "reformist" policy succeeds. It makes the party members dangerous to unions even as members and more so as officials, dangerous to third party movements, dangerous to the defense of civil rights and democracy, dangerous to the whole drive for economic and social change.

We therefore reject all party invitations to establish a Popular Front reform movement. We hate Communism. But the message of Christmas is that we must love the individual Communist. The party gospel of hate and revolution must be supplanted by the Christian gospel of love, humility and self-sacrifice. We must be as zealous and energetic in spreading abroad the "good tidings of great joy" as the party has demonstrated itself to be in propagating the subversive anti-democratic doctrines of Moscow.

Week by Week

The Trend of Events

PRESIDENT ROOSEVELT emphatically denied that the government had any desire to take over the railroads. When questioned about the possibility or likelihood of government subsidies to support the existing capital structure, he asserted, and rightly so, that such a practise would work toward state socialism. Testimony before the Interstate Commerce Commission revealed that the cost of operation (including materials, wages and taxes) had advanced during the past four years while the average level of passenger and freight revenues had declined. Annual operating costs are today approximately $665,000,000 greater than 1933, while revenue is less by more than $200,000,000 than it would be if carried at the average rates of

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that year. The ICC has a highly important and difficult task in trying to find a solution whereby the railroads may achieve solvency under private control and management. The addition of 350,000 persons to WPA work relief projects, which will add $23,000,000 a month to payrolls, is generally regarded as one of the first government moves to halt the current business recession. Something of the tremendous power of government to check the decline is indicated by the recent reminder that there are more than $1,000,000,000 in the sterilized gold fund that could be released for use without adding to the total public debt. Congress, meanwhile, registered minimum progress on Mr. Roosevelt's four-point program. The farmers will probably receive a generous subsidy. Wages and hours legislation continued to run the gauntlet of extravagant reactionary criticism to the effect that it would throw 1,000,000 people out of work.

WE ARE vastly amused by Stalin's recent declaration that the rubber stamp elections under the new Soviet Constitution were the freest and most democratic in the history of the world. Ninety million people were ordered out to vote for one candidate in each district. Stalin's terrorism achieved another notable victory. There was not a dissenting ballot. Commenting upon the Dewey report which exonerated Trotsky and charged that the Russian trials signify "the repudiation by a disciplined political organization, world-wide in scope and influence, of the principles of truth and justice upon which the foundations of civilization are laid," Walter Lippmann observes that Trotsky is the victim of the principles which he did so much to impose on Russia and that he is not betrayed by conspirators but hoisted by his own petard. We agree with Mr. Lippmann that the realization that the Soviet government repudiates the principles of truth and justice may eventually lead to the realization by progressive thinkers that this is not the corruption of, but the inevitable consequence of, the ideals of Communism.

THE GUNBOAT Panay and three other American vessels were bombed and destroyed on the Yangtse River by Japanese airplanes. According to incomplete reports, ninety-one persons were reported dead or missing after a thirty-six-hour search for survivors. President Roosevelt has demanded, in addition to full expressions of regret and proffer of full compensation, methods guaranteeing against a repetition of any similar attack in the future. Rear Admiral Tadao Honda, Japanese naval attaché *in China*, asserted that the crews of the three Japanese naval aircraft which participated in the utterly indefensible attack were unable to see the foreign flags and believed the ships to be Chinese. This explanation is only tenable on the ground that Japanese airmen, against all the weight of the evidence, have defective eyesight. They certainly knew that American vessels were in the vicinity above Nanking. Evidently Japan is of the opinion, following the Brussels fiasco, that she may violate American rights and the law of nations with impunity—if only a routine apology is issued.

The Panay Incident

THE REPORT of the National Housing Committee submitted last week to the President by its chairman, Monsignor John A. Ryan, emphasizes in dramatic form the inseparable relationship between the problem of bad housing and that of low income. The housing shortage in the United States was given as 2,036,558 units. There is no general shortage of dwelling units to be rented for, or capitalized at, more than $30 a month. Some particular town may lack such residences, but none of the nine census districts as a whole does so. To house the present population with its present income, 195,409 units must be built to rent for less than $10 a month; 1,400,779 from $10 to $20 a month; 435,370 from $20 to $30. Besides this shortage, there is a "normal" need for 485,574 new housing units annually. Building good homes for $2,000 or $3,000 is an immense task and the Housing Committee does not tell just how to do it. Since 1930 only 29,195 of the dwelling units built have cost less than $3,000. At least this proves that it can be done. There has been no hint at all since 1930 that the family income of Americans is rising so that more than $30 may be spent on rent. While it would be obviously better to raise the income than to build the cheaper houses, it would just as obviously be disastrous to make our housing program wait until the income is raised. Indeed, the housing program could be a major tool in raising the income.

Housing and Income

THE NATIONAL ASSOCIATION OF MANUFACTURERS seems to be willing—if the future could be secured, the present stabilized and profits guaranteed—to take responsibility for the unemployed and to show the country a period of stimulating social progress. The aging depression, they would indicate, and the young and even more annoying recession, are practically legislative enactments of a misguided government. During the manufacturers' convention in New York there was much talking in well-rounded circles, with always the background refrain, rumbling like the drum in "Emperor Jones": Let us alone; let us alone; laissez faire, laissez faire, laissez faire. In spite of the fact that many of the long list of lettered and

Agin' the Government

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numbered resolutions passed by the members were sensible or self-evident, the "Congress of American Industry" seemed, in all, a futile and illogical display. Naturally it would be safe to assure a prosperous future if someone would guarantee the security of taxes and government expenditures and labor relations, a wide open field and a happy disposition. Those are secondary considerations, however, and if business can't offer the guarantee of productive activity to sustain them, then business must apparently ask government to help or try to do it. And it requires no great historical memory to recall that it was precisely the chaotic instability brought by untrammeled and self-confident individualistic business activity which at last necessitated political movement and the present tentative shift from laissez-faire. The nerve of asking for something like a return to Harding-Coolidge-Hoover-Adam Smith relationships between "business" and government and labor is genuinely, if colloquially, colossal. The 5,000 members of the NAM might realize that there is a continuity in life; that the depression followed the '20s, and that a distaste for that whole dual period still animates the vast majority of their fellow citizens.

Saint Francis's Secret

DESTRUCTION makes a great noise, but growth is soundless. And yet it is in the slow, sure expansion of the seed cast into the ground—in that formation of being, in darkness but yet within the security of the Everlasting Law—that all the hope of humanity lies. There is no soul that grows at all but grows in this way. There is no movement of order and beneficence but must strike its roots thus, in a long season of humble quiet under the earth. All the saints of Christ have known this, and Saint Francis perhaps most of all. That is why hope rises in the mind whenever an intelligent and prayerful tribute is paid to him. Such tributes betoken the understanding which alone can deal with the misery and chaos of society today. The march of members of the Third Order down Fifth Avenue to St. Patrick's Cathedral, in New York, on December 12, in honor of the feast of the Finding of the Body of St. Francis, and the ceremonies there presided over by Monsignor Lavelle and culminating in the moving sermon of Reverend Fergus Pease, O.M.Cap., are a reminder as welcome as it is needed that the forces of construction are still at work under the surface of our time. Saint Francis has wrought more than one revolution in the seven centuries which have passed since his birth. As Father Pease reminded his hearers, it was only the sense of human brotherhood in relation to Divine Fatherhood which the Third Order made operative, which "broke the inhuman power" of money in his day and restored humanity and justice. As "social evils are the product of the error and ignorance of men, their sins and vices, their greed and abuse of power," so they can only be remedied at bottom by specific spiritual and moral cures. And these cures are a matter of organic growth. This is the secret of Saint Francis. Every token that that secret is still understood and still being put to use, is a promise that our society will right itself again and become a company of men and brothers working toward a common aim here and hereafter. It is planned to make an annual pilgrimage to the cathedral shrine of Saint Francis to perpetuate a sense of this human brotherhood.

Abuse of Christmas

CHRISTMAS is so peculiarly the season of giving that thousands who are untouched by the sense of its true significance are still touched by its liberating generosity. Though they are strangers to the real inwardness of the feast of Christ's birth, it is nevertheless to them "the feast of friends." It is even more. A kind of human piety, a purely natural charity and fellow-feeling, are almost universally shown. Dickens saw this, and even though he left the Christ Child out of his "Carol," his sentiments about other children in their relation to Christmas are, on the human level, both just and generous. It is therefore a sad and perplexing thing to realize anew each Christmastide that vultures prey upon this season as upon any other; that there are numbers of men and women to whom the time when almost everyone gives to someone else, out of compassion or out of love, is but a special opportunity for lining their own pockets—not only at the expense of those who give, but also at the expense of those who would get. Every year, as heartstrings are loosed and purses opened for the unfortunate, official warnings are sounded against these imposters. New York City's Welfare Commissioner has described them again for the public benefit: "Priests, nuns, ministers and rabbis are impersonated by crooks working under the cover of an organization incorporated under a religious title." Their salesmen collect fat weekly bonuses by telephone or door-to-door solicitation, while those for whom these funds are given, in a charity more warm than cautious, go feastless and joyless for yet another Christmas. It is not sudden crimes under stress which invite the grim hope of punishment half so much as ingenious and calculated baseness like this. Meanwhile, it behooves us all to heed the Commissioner's warning, in order that the tide of Christmas benefaction may spread to its farthest legitimate limits, to give as much as we possibly can to known and reputable agencies, and to give nothing whatever elsewhere without making a thorough investigation.

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THE FOUR MAGI

By STUART D. GOULDING

SOON Melchior, hoary and bent, Balthasar, in his prime with a beard, Jasper, young and beardless, will march across the land on tall camels, in store windows, on cards, in posters and effigy, seeking out the Star, as the nation celebrates the great festival of Christmas.

Brief the mention in the Gospels of these three who tricked King Herod and brought gifts to the Child; multitude the legends which have arisen about them. And of all the legends none is more powerful and strange and persistent than that which Marco Polo recounted when he returned from Cambaluc in Cathay where he served the great Kublai Khan.

Passing through the dessicated land of Persia long after the Tatars had destroyed its ancient civilization and laid its palaces in ruin he came upon mute evidence of their existence and heard the following tale, now rarely related.

"In Persia is the city of Saba from which the Three Magi set out when they went to worship Jesus Christ; and in this city they are buried in three very large and beautiful monuments, side by side. And above them there is a square building, carefully kept. The bodies are still entire, with the hair and beard remaining. One of these was called Jasper, another Melchior and still another Balthasar.

"Messer Marco Polo asked a great many questions of the people of that city as to those Three Magi, but never one could be found that knew aught of the matter, except that these were three kings who were buried there in days of old. However, at a place three days' journey distant he heard of what I am going to tell you. He found a village there which goes by the name of Cala Ataperistan, which is as much to say, the castle of the fire-worshipers. And the name is rightly applied, for the people there do worship fire, and I shall tell you why.

"They relate that in old times three kings of that country went away to worship a prophet that was born, and they carried with them three manner of offerings, gold, frankincense, and myrrh; in order to ascertain whether that prophet were God, or any earthly king, or a physician. For, said they, if he take the gold then he is an earthly king; if he take the incense he is God; if he take the myrrh he is a physician.

"So it came to pass when they had come to the place where the Child was born, the youngest of the Three Kings went in first, and found the Child apparently just of his own age; so he went forth again marveling greatly. The middle one entered next, and like the first he found the Child seemingly of his own age; so he also went forth again and marveled greatly. Lastly the eldest went in, and as it had befallen the other two, so it befell him. And he went forth very pensive. And when the three had rejoined one another, each told what he had seen; and then they all marveled the more. So they agreed to go in all three together, and on doing so they beheld the Child with the appearance of its actual age, to wit, some thirteen days.

"Then they adored, and presented their gold and incense and myrrh. And the Child took all three offerings, and then gave them a small closed box; whereupon the Kings departed to return into their own land.

"And when they had ridden many days they said they would see what the Child had given them. So they opened the little box, and inside it they found a stone. On seeing this they began to wonder what this might be that the Child had given them, and what was the import thereof. Now the signification was this: when they presented their offerings, the Child had accepted all three, and when they saw that, they said within themselves that He was the True God, and the True King, and the True Physician.

"And what the gift of the stone implied was that this faith which had begun in them should abide firm as a rock. For he well knew what was in their thoughts.

"Howbeit, they had no understanding at all of this signification of the gift in the stone; so they cast it into a well. Then straightway a fire from heaven descended into that well wherein the stone had been cast.

"And when the Three Kings beheld this marvel they were sore amazed, and it greatly repented them that they had cast away the stone; for well they then perceived that it had a great and holy meaning. So they took of that fire and carried it into their own country, and placed it in a rich and beautiful church. And there the people keep it continually burning, and worship it as a god, and all the sacrifices they offer are kindled with that fire. And if ever the fire becomes extinct they go to other cities round about where the same faith is held, and obtain fire from them, and carry it to the church. And this is the reason why the people of this country worship fire.

"Such then was the story told by the people of that castle to Messer Marco Polo; they declared to him for a truth that such was their history, and that one of the three kings was of the city called Saba, and the second of Ava, and the third of

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that very castle where they still worship fire, with the people of all the country round about."

Now the years are many since Messer Marco Polo traveled in that country, for he returned home to Venice in 1299. And the ancient cities of Saba, Ava and the Castle in which the traveler heard the legend are now dead and gone, and only dwellers in tents occupy the region and people from Europe and America explore the region as for the first time.

Yet such is the persistence of legend that this legend is still related throughout Persia and in countries farther away. Now it is a truth that traditions are of two kinds: those common which have a basis in truth, those singular which are oral history. Of the latter is the tradition concerning the Magi, and from the research of students into the legend related by Marco Polo its basic truth shines out with great force. Nor are variations due to differences in people and distances in space any bar to the basic truth of a legend.

Mas'udi, who lived 350 years before Marco Polo, left this relation of the journey of the Magi.

"In the province of Fars they tell of a well called the Well of Fire, near which there was a temple built. When the Messiah was born the King Koresh sent three messengers to him, the first of whom carried a bag of incense, the second a bag of myrrh, and the third a bag of gold. They set out under the guidance of the star which the king had described to them, arrived in Syria and found the Messiah with Mary, His mother. . . . Mary gave the king's messengers a round loaf, and this, after different adventures, they hid under a rock in the province of Fars. The loaf disappeared under ground, and there they dug a well, on which they beheld two columns of fire starting up to the surface."

The rudiment of this legend is also found in the Arabic Gospel of the Infancy. This says that Mary gave the Magi one of the bands with which the Child was swathed. On their return they cast this into their sacred fire; though wrapt in flame it remained unhurt.

So go the legends of the journey of the Wise Men to the birthplace of the Saviour. And it may be seen from them that while they vary in details they are essentially the same legend.

Now it is a very strange coincidence that ties this legend in with a bit of history in modern times. It is known to all men that the wells of fire which the Persians worshiped from early times had, as their fuel, the petroleum which underlies a great portion of the land of Persia. And it is a fact, attested in our times ("The Secret War," by F. C. Hanighen. John Day, 1934), that an Australian named D'Arcy for years explored Persia, seeking this oil of the ancients which fed their sacred fires. Now so great were the services of this D'Arcy to the Shah of Persia in our times that the Shah promised him a grant for sixty years to sell all the subsoil resources in the nation. Knowledge of this right got abroad and D'Arcy was offered as high as $600,000 for it, but he turned down all offers.

And this D'Arcy was a man of good-will, and a convert to the Church which the Child had founded. And on his voyage home to die in Australia this D'Arcy met a priest to whom he gave the paper granting him rights to subsoil treasure including the precious oil, on condition that he give that paper to the Pope who sits on the Rock.

Thus did a fourth Magus seek to give to the Child a fourth gift, the gift of petroleum which the Church might use in its mission of bringing the world to the Child. But the Fourth Magus was not as wise as the three, and the priest to whom he entrusted the precious gift was not a priest but an agent of a foreign government and the gift passed into secular hands and into use as a munition of war.

But of those other gifts given by the Three Magi to the Child all three remain in possession of His Church: spiritual and temporal power and the power to heal. And of the gift given the Magi in return, Faith, that too endures wherever men of good-will gather to commemorate one of the greatest festivals and truths of history.

Gifts of the First Christmas

First Christmas eve, the Christ Child lay
Among the cattle and the hay.

Then a young lamb with curly fleece
Said, "Little Master, take my peace!"
And there the Wise Men from afar—
The three Disciples of the Star—
Cried, "O holy innocence!
"Here are myrrh and frankincense;
"And here the smooth bright weight of gold,
"And all the love the heart can hold."
And the blue Syrian night leaned down:
"Accept my stars to be Thy crown!"
The shepherds came: one laid his crook
Beside the baby, saying: "Look!
"It is too big for Him to hold;
"Yet He shall drive His flock to fold;
"And He shall prove, for you and me,
"Good shepherd of eternity."
Said Joseph: "May Thy hands be skilled
"To shape all houses hands may build."
The angels, white in the blue even,
Sang: "His shall be the height of heaven!"
And Mary gave the silence of
Her heart's beatitude of love.
But the World said: "I give my tree . . .
"My thorns for crown . . . and Calvary. . . ."

E. Merrill Root.

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THE HIGH COST OF TAXATION

By LAWRENCE LUCEY

PRESIDENT ROOSEVELT in a letter to the Federal Trade Commission has requested this body to investigate the cause of the increase in the cost of living in the past year and find out how much of this increase is due to monopolistic practises. However, though the President did not ask for it, it would be well to find out how much taxes add to the cost of living.

During the past year the Department of Labor estimates that the cost of retail goods purchased by the family depending on a wage for its income increased 3.2 percent. During this year the old age pension tax on the manufacturers and sellers of these retail goods commenced. Since January, 1937, an employer coming within the pension law has been paying a tax of 1 percent of the wages paid to an employee. During this year the tax for unemployment insurance was raised from 1 to 2 percent of an employee's salary.

Naturally the employer did not dig into his own pocket to extract the money necessary to pay these taxes. They, in most cases, were added to the cost of the goods and are now being paid by the consumer. These new taxes for social security were instrumental in raising the cost of living during the past year.

Nearly every tax levied by the government increases the cost of living. Every year now between $.20 and $.30 out of each $1 earned in the United States is taken by some government as a tax. There are about 175,000 municipal or county governments, forty-eight state governments and the ubiquitous federal government collecting taxes.

During 1936 the federal government collected $5,600,000,000 in taxes, the states took in $2,500,000,000 and the local governments collected $4,500,000,000. The total tax bill for 1936 was $12,600,000,000 or about one-fifth of the national income. However, the amount spent by these governments exceeded the sum taken in by $5,500,000,000. In other words, in order for these governments to balance their budgets it is necessary to raise the tax bill to $18,000,000,000 per year. In 1936, the national income amounted to $63,800,000,000. To balance the 1936 budget it would have been necessary to take $.18 as a tax from every $.63 earned during the year.

Of course the governments collecting the taxes, all the 175,049 of them, do not go to a man who has earned $.63 and present him with a bill for $.18 for the service rendered in supplying him with a more or less civilized country in which to live. No, taxation is not as simple as that. But if it were, the man in the street would take a much greater interest in government affairs and want to know why he was charged so much and would want to see if he was getting his money's worth.

Again each resident of the nation is not paying $.18 out of each $.63 earned. This is an average figure; some people pay less, others pay more. Those in the lower income brackets pay a smaller percentage of their income as taxes than do the more prosperous. In New York a family with an income of $500 per year may only pay about $.12 out of each $1 earned while a family with an income of $1,000,000 may pay a tax that exceeds $1 for each $1 earned.

There are hundreds of methods for collecting these taxes and many people are paying them unknowingly. Recently I was speaking with a man who was paying $35 per month rent. He lived in the suburbs of New York City. He laughed at me when I told him that if his apartment was not taxed his landlord could rent it to him for at the most $25 per month and maybe for $17.50. He did not think he was paying a tax because the city failed to send him a bill. The landlord, he said, paid the bill for taxes and that was no worry or expense to him.

Nearly everyone living in the United States except those living in trailers and tax-exempt homesteads is paying a land tax. Home owners pay it directly while rent payers, most of them unknowingly, pay it through their landlord. In cities such as New York where land is high in price, from one-third to one-half of the amount taken in by the landlord as rent is paid out to the government as a tax. Taxes add considerably to the fundamental item in the cost of living—a home.

In some of the greenbelt towns built by the Resettlement Administration and some of the apartment houses built by the Public Works Administration no taxes are assessed by the town or city in which they are located. Then government officials rent these houses below the price for which a private concern could afford to rent them.

This leads the untutored in the intricate ways of taxation to believe that the government is lowering the cost of building a home. As a matter of fact any landlord could slash a large chunk from his rental figure without cutting his own profit one penny if he could dodge the tax collector. A landlord is an unofficial and usually an unwilling tax collector, for he must add 10, 30 or 50 percent to the rent he would ordinarily charge to give him a reasonable profit on his investment and then turn this tax that he has collected over to the government.

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Should the landlord fail to meet his tax bill at the time it comes due, he is usually charged a high rate of interest for the period that he has been delinquent. In New York City the interest rate on delinquent land tax payments runs as high as 10 percent. Governments, of course, are not held down by the usury laws as are ordinary citizens.

An item that enters into the cost of living of most people now is electric power, for over two-thirds of the homes in the United States are wired for electricity. For 1936 the federal government alone collected $33,575,175.25 in taxes on electric energy. Three cents on every $1 paid to a utility company as an electric light bill is turned over to the government. In addition to this the utilities must pay a corporation income tax to the federal government. Most of the states tax the utilities by a franchise, income and gross profits tax. And in New York City 2 percent is added to an electric light bill as a sales tax.

Every time the electric light in your home is turned on at least two and maybe three governments are adding to your cost of living. The utilities are unpopular because of the scandalous way in which some of them have been financed, and the various governments, realizing this, have taxed them and retaxed them until they have become the largest unofficial tax collectors, outside of the employers collecting and paying the social security taxes, in the nation. But the utilities are not paying these taxes out of their pockets—you are. The utilities collect them from you and turn them over to the municipal, state and federal governments.

The privately owned utilities are forever trying to tell the public that the municipally owned power companies and the Tennessee Valley Authority are not competing with them fairly, for these publicly owned concerns do not have to add taxes to each bill they send out. The electric light bills of the privately owned utilities could be slashed considerably, at times as much as 50 percent, if these concerns were not taxed.

Most Americans now consider cigarettes an important item in their life. Cigarette smokers and other tobacco users in 1936 paid $500,000,000 to the federal government. In addition to the federal tax twenty states were adding from $.01 to $.03 to each package of cigarettes bought in their territory. In New York City the sales tax of 2 percent adds $.01 to each package of cigarettes retailing between $.13 and $.63.

At present the usual price for one of the popular brands of cigarettes in New York City is $.14. Out of this $.14 the federal government collects $.06 and the city $.01. Seven cents or 100 per cent of the price of a package of cigarettes in New York is added to the retailer's price to pay taxes.

Most residents of the United States ride in automobiles, be it a taxi, bus or private car, for there is now about one auto for every four and one-half people in the nation. And if there are people who do not ride in autos they do not escape these taxes, for the goods that they buy are shipped by truck and the tax is added to the price of the clothes they wear or the food they eat.

In 1936, the federal government collected $299,000,000 in automotive taxes. The biggest item in this figure was a gasoline tax, but taxes on auto bodies and chassis, parts and accessories, tires and tubes and oil amounted to $122,000,000.

In addition to the federal tax the state and local governments collected $600,000,000 in 1936 as a gasoline tax. In New York City gasoline is taxed by three governments—federal, state and city. About $.27 of each $1 spent for gasoline in the metropolis now is tax money. The city sales tax not only taxes the gas purchased but it also taxes one for having paid a federal and state tax. In other words, one is taxed because he had enough money to pay another tax.

Most of the states charge the motorist a tax fee for his license plates each year. This fee is levied in proportion to the weight of a car. In New York a sedan in the low-price field is taxed about $15 per year. There is also a driver's license tax. In New York an ordinary driver's license costs $1 while for each year that it is renewed there is a $.50 charge. The tax for a chauffeur's license is twice the ordinary driver's fee.

All told, the municipal, state and federal governments from their taxes on gasoline, oil, auto bodies and chassis, parts and accessories, tires and tubes, license plates and driver's certificates collect over $1,000,000,000 each year from auto users.

During the football season millions of Americans who attended a game paid a tax. If they had taken the trouble to read the writing on their tickets they would have found that the established price was $4, $3 or $2.50 to which had been added a tax of $.40, $.30 or $.25. If some of these football fans were fortunate enough to obtain passes for these games they discovered that the federal government issued no passes. At most stadia there is a separate entrance for the press and other pass holders where they must pay the tax despite the fact that they did not pay for their tickets. In 1936, the federal government collected over $17,000,000 from the tax on admissions. All admission tickets priced higher than $.40, whether they were to a theatre, baseball, football or hockey games, prize fight or what not, were taxed 10 percent.

Nearly every resident of the United States uses some article imported from a foreign country. It may be sugar from Cuba, rye whisky from Canada, scotch from England, wool from En-

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gland, stout from Ireland, silk from Japan; all these articles and many more are taxed. In 1936, $387,000,000 was collected by the federal government as an import tax and added to the price at which these foreign goods were sold in America, and increased the cost of living.

Another device other than taxes used by the government to increase the cost of living is a price-fixing law. In New York the manufacturers of some articles are permitted to set the prices at which their goods will be sold by the retailers. On display in one of the large department stores in New York City are two portable typewriters—one sells for about $60 while the other retails for about $30. This department store invites the customer to compare the quality of these two typewriters and decide for himself which is the better machine. Undoubtedly these two machines are very similar in quality, yet one sells for twice the price of the other. This is due to the law which permits the manufacturer of the $60 typewriter to fix his own price.

The price of many items other than typewriters are fixed by the manufacturer and the law prohibits the retailer from cutting them. John T. Flynn visited a New York department store and learned that because of the price-fixing law the price of cosmetics had been raised 8.5 percent, drugs 16 percent, liquors 12.4 percent, books 15.4 percent and miscellaneous items 20.5 percent.

Twenty states now have a tax which is imposed solely on chain stores or is of the progressive type so that the more stores that are owned by a concern the higher the tax per store is. This type of taxation is supposed to make it possible for the independent storekeeper to compete with the chain store. Whether it does or not is problematical but it certainly does raise the price of food for those accustomed to dealing with a chain store, for this tax must be added to the cost of the goods sold in the store.

Returning to the social security taxes which are the heaviest taxes ever levied by any law enacted in this or any other country, this tax alone will take about $.09 from each $1 earned by the worker for each year after 1949 when the full tax goes into effect. Three cents on every $1 earned by an employee will be taken from the worker's pay check before he receives it as the old age pension tax. Then the employer will have to pay $.06 for each $1 he pays to a worker. Naturally the employer is going to add this tax to the cost of the goods which he makes or sells. The employee will find that the ninety-seven-cent dollar which he has been paid will only buy ninety-one cents worth of food or clothing or whatever he may purchase. The six-cent tax has been added to the purchase price of the goods which he buys.

This article is not a tirade against taxation. If we want a government it is necessary to pay the bills through some form of taxation. But if we want to know the principal reason why the cost of living has increased of late, as the President seems anxious to know, there can be but one answer. Taxation now adds from 20 to 30 percent to the cost of living and it is likely to go higher as time goes by.

CHRISTMAS IN NEW MEXICO

By SISTER M. PHILIBERT

IF THE American reader finds entertainment in what is old or foreign in Christmas customs, he should be at least casually interested in a Christmas in the Southwestern portion of his own country, which may prove to be more old than the foreign. This farthest corner of the sweep of lands into which a once mighty empire sent her soldiers, her priests and her rulers, felt the power of Spain before Spain was Spain in name. In remains now, a witness of the day of that country's faith, generosity and glory, while Spain threatens to become only a name. If anyone doubts that remnants of an old-Spain culture are to be found here, in a country thousands of miles and hundreds of years removed from the land which gave it birth, let him study the people of the Southwestern United States—their language, with its archaic forms, their music, with its medieval couplets, their religion, with its penitential flagellations—and he will find much that is hard to explain in terms of Anglo culture.

Christmas festivities in La Plaza Vieja, or "Old Town" of Las Vegas, New Mexico, have perhaps more matter for genuine interest than those of many other Spanish localities. The adjoining "New Town" accommodates the Anglo population and the flow of tourists, leaving the older native population to continue in their former ways, uninfluenced by strangers.

The plaza proper is on the course of the old Santa Fe trail. This square opening, hemmed in by adobe buildings built flush with the sidewalk, once offered a watering-place and protection against the Indians to those traveling by ox-cart across the mountains. At one end stands the building from whose roof was read Kearney's message inviting the people who had lived, first under the rule of Spain and then under that of

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Mexico, to accept the United States as their country. A small band-stand in the center of the plaza marks the spot where the well stood in trail days. The entrance leading into the plaza was formerly secured by a gate and protecting adobe walls. The walls and the gate have been removed, but the buildings and the people retain their historical identity.

On Christmas eve, bonfires are kindled at the four ends of the plaza. The tops of the square adobes are outlined by other *luminarias,* or festive lights, which are intended to light the way for the coming of the *Santo Niño.* The *luminarias* are made by inserting ordinary candles in brown paper bags, half-filled with sand. They are arranged in rows along the flat-roofed houses. Mass is said at midnight in the church, which formerly was an adobe on the plaza, but was later removed to more spacious quarters a block to the west. The announcements during Mass are in Spanish. Not a word of English is heard, inside the church or out of it. The veneration of the *Santo Niño* follows Mass. No one seems to be lacking in patience, while making his way through the crowd to the railing, nor in generosity when he drops his offering into the plate, after kissing the statue of the Christ Child in the hands of the priest.

Their devotions ended, the crowds disperse to their homes where a lunch, consisting of *bizcochos* and wine, is served to the family. Fruits and candy are also in readiness to be handed out to the *Oremos* boys. These are certain to be callers at Christmas season and they are sure of their reward. Custom honors both their song and their poverty. The purpose of their visit, even if it were not already known, would not be left to the imagination of their hearers:

Esta noche es noche buena,
Noche de mucha alegría,
Caminando va José,
Caminando va María,
Caminan para Belén,
Más de noche que de día.
Abre la puerta, puertero,
Que entre la Virgen María,
Con un niño de los cielos,
Que el cielo resplandecía.

(This is a night of joyfulness,
The holy night when Joseph makes
With Mary his way to Bethlehem,
Prolonging the journey
Which night o'ertakes.
Then open, O keeper, the guarded door,
That Mary the Virgin may find a way;
For she brings you the Child
Whom the heavens send,
Whose glory the sky and the stars display.)

Coro:
La mula se espanta
Con el resplandor,
El buey con el bau
Calentó al senor.

Chorus:
(The mule is in fear
At the heavens' bright glare;
The ox for his Lord,
Warms the winter's chill air.)

Denos aguinaldos,
Si nos han de dar,
Que la noche es corta,
Y tenemos que andar.

(Pray give us your off'rings,
If gifts you'll bestow,
For the night passes quickly,
And now we must go.)

Rather impertinent for their assumed rôle of angels is another verse of the song, which the choristers recite:

Oremos, oremos,
Angelitos somos,
De cielo venimos,
A pedir, oremos.
Si no nos dan
Puertas y ventanas
Quebraremos.

(Small angels are we
And we ask for our song
What gifts you can give us,
From heaven we come.
Refuse what we ask, and
Our vengeance we'll take—
Your doors and your windows
Our missiles will break.)

The morning Mass finds the church again well crowded. This time the various religious societies are grouped together in different parts of the church. After Mass there is a procession in the plaza, with insignia and banners conspicuously displayed.

When Christmas gaiety has subsided, there still remains *El Dia de los Innocentes* (the Feast of the Holy Innocents). On this day an unwary person is likely to be visited by a neighbor (*vecino*), asking to borrow one of his more treasured belongings. If he assents, he will, perhaps, not realize his mistake until he sees the *vecino* returning on a later visit with a glass of water and a whisk-broom and greeting him with, "Muchas gracias por ser innocente" ("Many thanks. You have been quite innocent"). He cannot now expect the return of the borrowed article until he redeems it by some purchase which his *vecino* considers a fair exchange. Then the Christmas season is over, and friends are friends until another year rolls around.

How long will Christmas be celebrated in customs and language so foreign to us within our own country? *Quién sabe?* It has continued until now, and with it the most valuable part of the work of the Franciscan and Jesuit *padres,* who first won this country for God and for Spain. The person traveling today through the field of their labors, if he is not too heedless, will venerate the cross which he sees rising above the church of every adobe village as the symbol of the Faith which Spain planted and France guarded in a foreign soil.

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THE CHEERFUL DEAN

By EMMET LAVERY

THIS is the month for anniversaries in my home town half way up the Hudson Valley. The city is celebrating its 250th birthday, my own original parish of St. Peter's is observing its 100th anniversary and a neighboring Congregationalist church has been celebrating its centennial also. Yet in all the imposing records of all the celebrations I miss the chronicle of the fine lives that give true sweep and purpose to all these anniversaries.

I miss the stories of the Smith Brothers and the Vassar Brothers who did much to help the world to pronounce and spell the word Poughkeepsie. I miss The MacLeod of MacLeod who passed away one Sunday morning in his own pulpit with the last words of the Lord's own prayer on his lips. I miss our own Dean in old St. Peter's.

You should have known our Dean. A great towering figure of a man, just about as huge as he was humble, he always made me think of a great St. Bernard watching amiably at the curb after the ten o'clock Mass.

When he first came to our town from Pocantico Hills, he was a rather young and shy priest. And the few children on our block were a little bit in awe of him as he passed to and from the Sisters' convent where he invariably said Benediction of a Sunday evening. That is, we stood in awe of him until one Hallowe'en when one of us had some difficulty with a neighbor's door bell.

"Well, boys," his voice boomed out in the twilight, "what seems to be the trouble?"

No one answered for a second. But the Dean with that simple directness of attack which characterized his whole life sized up the situation admirably. He walked up the steps quickly, gave the recalcitrant bell-knob a pull with one of his mighty hands, and the clamor of the gong rang out in the stillness of the night.

A scared group of children looked at the Dean in awe and admiration.

"Gee, Father," burst out one of them. "You better run like the devil!"

With which the Dean calmly descended the steps and passed on into the night. No word. No slightest quiver of a smile. And yet he must have laughed somewhere inside him but his was a shy kind of laughter. Yet because it was shy it was also capricious.

There is for instance the celebrated story of the curate's coat. A certain young assistant had bought himself a fine new chinchilla overcoat. Of course the Dean didn't know it was chinchilla. He would wear his own overcoat till it turned green and never know the difference. So he had as fine a disregard for the value of clothes as he did for the value of money. And money after all was only to be budgeted if it was some other person's. If it was your own it was to be given to the first person who had need of it.

Now stand at the door for a second with the Dean on the morning of a blizzard which is sweeping in off the river. A tramp on the doorsteps is asking: "Father, can you spare a poor man an old sweater or an old coat, anything to keep the cold away?"

"Humph," the Dean murmured and peered down owlishly over his glasses at the man before him. His mind was probably millions of miles away in either the Bible or Shakespeare but he brought it back long enough to observe the presence of the new chinchilla overcoat on the hat-rack.

"Ah, you're in luck," boomed the Dean and with that he forced the fine new overcoat on the tramp, who wandered off into the storm almost more worried than elated! But that was the way the Dean's mind worked. The man needed a coat. There was a coat in the hall. Ergo, the man should have the coat.

Meanwhile our young curate had been making his rounds in his second-best coat. He never missed his best coat until that night at dinner. Over the soup the Dean looked down at Andy and murmured: "Oh, I almost forgot, Father. A poor man was at the door today. He had no coat so I gave him yours!"

History must record that the young curate finished the soup with difficulty. Also that the Dean bought him a brand new coat the next morning. Now tell me there is no such thing as cosmic laughter!

All these things I didn't know when I was one of his altar boys. But I got on to him just about the time I went to work on a morning newspaper in our town. Yet he wasn't easy to know and when they made him a Monsignor he was as embarrassed about it as if I had caught him giving money to the poor. He wouldn't even tell me when he was to be invested with the purple but his housekeeper did. And one quiet Sunday afternoon in May when Monsignor Lavelle came up from New York to confer the honor at a festival of the Children of Mary, I hid in the choir loft and reported the whole story. I'm not sure even now that he ever forgave his housekeeper for tipping me off.

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All this time, unbeknownst to us, he was giving away to all who needed it the sizable fortune which had been left to him by his father. He was serenely confident that whatever was needed would be provided and he took it for granted that those who had must share everything with those who had nothing. He made charity a living reality in our town.

In time he became a consultor of the diocese, though he never said anything about it to us. But we could tell when he was going to New York to see the Cardinal. Whenever he was wearing a bit of red at the throat, that was the signal. Any time he didn't wear the red he was staying home! Still, he didn't despise the mantelleta and rochet of a domestic prelate. He simply knew that before God rank mattered nothing and yet he could be artful in a good cause. If his friends, particularly his young friends, liked him to wear his proper vestments at marriages, he was glad to oblige. Only they had to promise to be married at a nuptial Mass.

It must be admitted that he was not a good preacher. But he knew it and he invariably stuck to the Gospels. Just the Gospels. And people began to understand the Gospels in him and by him. Yet he liked good preaching and so did his friends. And for many years he had as senior assistant one of the finest orators and finest priests this diocese has ever produced, a one-time chaplain of the 69th. So popular was this assistant that people used to ring the rectory to find out what Mass the assistant was saying.

One day a good friend of the Monsignor rang up and made the usual inquiry.

"Better stay away today," boomed the Dean, "I'm saying the ten o'clock Mass. But you can hear him at eleven!"

Again no outward chuckle. But inside he was laughing just as he must have been laughing years later when a less popular assistant was trying the soul of the entire parish. It got so bad that delegations began beating a path to the rectory to make reasonable and conservative protests against the assistant. But all of them got the same treatment. Invariably the Dean rang for the assistant and when he came in would walk out murmuring: "This is the man you want to see!"

Well, what could you do with a man like that? I did the only thing I could do. I put him in a play. And when "The First Legion" first went on the boards, we gave Little Carey the soul of our Dean and the figure of Whitford Kane. Of course the Dean would never have recognized himself, for Little Carey after all was merely a stage creation, but in him were all the things we loved in the Dean. They were both the salt of the earth.

No, the Dean never saw the play. But he did read it and not by the blink of an eye did he ever let on that he recognized any of his favorite gospels in Little Carey.

I came across him one day in the new sanctuary of the new St. Peter's when the workmen were still working on the scaffolding. He was full of the plans for the centennial which he was not to see from this earth and he had just read the play. I hardly dared ask him what he thought of it. Yet all he said was:

"My, that's a lot of work. Do Jesuits really talk like that! I suppose somewhere there must be priests at times who have doubts about various things, but all I know is that ever since the Bishop laid his hands on me in ordination, I have never had a moment's doubt. I believe God gives us things in ordination we could never have otherwise."

Yes and the things the Dean received in ordination still live in our town just as they did during the third of the century he was with us as our pastor. Of course we can't quite keep up with him even now. He was, for instance, the kind of man to whom you could tell nothing bad about anybody even when it was the truth. And there were times when it seemed as if he liked to be fooled or to let people think they were fooling him.

He was, to be brief, old St. Peter's at its finest. He was Peter the Apostle to all men, and when he died the procession of his pall-bearers looked like that vision we have of the one true Church reunited. High Churchmen and Low Churchmen walked beside his casket with Greek Orthodox priests and Catholic prelates. And to this day there are hundreds who try to solve the daily problems of living the way the Dean would.

Of course I almost forgot about the Dean's will. But surely you heard about that? He was cosmic comedy at its finest. Very soberly he drew up a will leaving everything to the Cardinal. And when he died all he had in the world were a few books, the keys to his tabernacle and a few quarters and dimes for the panhandlers.

Yes, this is a great month for anniversaries in our town. But you should have known our Dean.

At Christmas

Let the Christbrand burst!
Let the Christbrand blazon!
Dartle whitely under the hearth-fire,
Unwind the wind, turn the thunderer,
And never, never thinning,
Forefend fear.
Flare up smartly, fix, flex, bless, inspire,
Instar the time, sear the sorcerer,
And never, never sparing,
Save all year.
Let the Christbrand burst!
Let the Christbrand blazon!

FRANK T. O'MALLEY.

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NEW HORIZONS IN THE MISSIONS

By EDWARD F. GARESCHÉ

CATHOLIC missionaries engage in health work for their people both because there is no one else to do it, and because of the immense efficacy of medical work to prepare the hearts of the pagans to desire Christianity. The Catholic Medical Mission Board in New York City receives daily appeals from all over the mission world for more and more help for their medical work. Many missions are hundreds of miles from any hospital or dispensary, and the people have no other medical help than that the missionaries can give. These populations suffer not only from the diseases we know but many others which are the result of tropical climate, unsanitary living conditions, and parasites and insect plagues. Sometimes the distress of the sick is increased by ignorance and superstition, for the evil spirit is considered the cause of the disease, and witch doctors are employed to scare away the "devil." Rubbing powdered glass into sore eyes and smearing dirt on bleeding sores are among prescribed remedies used by these unfortunate people in their ignorance.

Great supplies of bandages and dressings, made by charitable groups of women and girls, sample medicines and instruments gathered from doctors' offices, and other medical supplies purchased by the Board are shipped by it to help existing hospitals and dispensaries in the missions. But there is a further problem of securing skilful medical, surgical and nursing aid in these distant lands. The missionaries themselves as well as hundreds of thousands of the natives are without adequate medical care. The great value of medical supplies, sent to about a thousand mission stations, conducted by nearly a hundred different religious communities, would be immensely multiplied if well-trained doctors and nurses were available when they are needed.

This consideration led His Eminence Cardinal Hayes to approve the suggestion of the writer for the founding of a new community of religious women, whose purpose it would be to work for the establishment of a native profession of doctors and nurses in the missions. Such a community was established by an indult dated May 29, 1935, and given the name of Daughters of Mary, Health of the Sick. They are also known as the Mission Health Education Sisters. This foundation derives from and is dependent on no other institute. Its Constitution and Rules and even its religious habit are new and especially designed for its work. It will seek to send its members in well-prepared and well-organized groups to establish a school of nursing, and afterward a central school of medicine, in mission lands, for native students of medicine and nursing.

Shortly after the community was organized we received from His Eminence Cardinal Fumasoni-Biondi, prefect of the Sacred Congregation for the Propagation of the Faith, a letter of warm congratulations and encouragement and a copy of an Instruction which he had just issued to religious congregations of women, which was of supreme interest to the new community. In it the Sacred Congregation declares that missionary bishops report the great need of helping mothers and children in mission lands, who are dying in great numbers because of lack of care. In some missions the Sisters are refused admission to the hospitals unless they are certified nurses. Hence, with the authorization of the Pope and in consultation with the Sacred Congregation of Religious, the following rules and instructions were issued:

"It is greatly to be desired that new congregations of religious should be founded to devote themselves, under proper regulations, to help both mothers and infants whose lives are endangered. These proposed institutes are to be formed according to the precepts of Canon Law. Moreover, it will give great satisfaction to this Sacred Congregation if, in institutes already established, groups of Sisters will be trained to work along these same lines. If necessary, modifications will be made in the constitution of the institutes that depend on this congregation. The provisions now laid down are subject to the following conditions:

"(a) It is not necessary that all the religious should themselves be devoted to every branch of medical care. They can have under their direction native women who will be trained as nurses and licensed by the authorities and joined to the religious institute by community life and spirit.

"(b) No Sister can be obliged by the superiors to practise midwifery but only those Sisters can be assigned to this work who of their own free consent are willing to accept from the superiors this special exercise of missionary charity.

"(c) These new tasks demand both an adequate knowledge of the medical art and special training of the soul. It is necessary, therefore, that the Sisters should obtain degrees in medicine or state certificates as nurses for the sick; but, above all else, it is necessary that they should be guarded and strengthened by special helps. The nature of these spiritual helps will be determined by the superiors. They should recognize that in the ministry of healing there is a holy exercise of charity and merit before God, since by alleviating the pains of the body they are opening a way for souls to gain the grace of redemption. It is well to remember the word of Saint Francis de Sales that charity is the watchful guardian of chastity.

"(d) To obtain their degrees and certificates the Sisters will have to study at Catholic hospitals and universities or, if these are lacking, at hospitals under Catholic teachers. If, however, they cannot go to Catholic hospitals and universities, the Sisters, after obtaining permission from this Sacred Congregation, can attend hospitals under lay direction. The students will go to the hospitals, at least two by two, and if it is necessary they may wear modest lay attire. They should, however, dwell in religious houses where they can have daily recourse to the comforts and helps of spiritual life.

"(e) In the new institutes, whose professed aim will be to care for the health of mothers and infants, the candidates should complete their university studies before making their perpetual profession. In institutes already established consideration should be taken of this regulation

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and, as far as the constitutions permit, the regulation should be observed.

"In reference to the practise of medicine and surgery by missionaries, the directions will be found in Canon 139 of the Code of Canon Law and the Indults that this Sacred Congregation is wont to grant."

This momentous instruction marks a new era in medical work in the mission field. Hitherto, permission to practise medicine and surgery has been granted by the Holy See to religious women only in rare cases, and for very urgent reasons. Now they are not only permitted but greatly encouraged to enter this sphere of activity, and it cannot be doubted that the results will be immensely beneficial to the missions.

This gives the sanctions of the highest authority in the Church for the work of the Mission Health Education Sisters. It assures the members of permission to practise medicine and nursing, and it encourages them to look forward to a time when some of their members will be able to become professors of medical science and thus carry out the further instructions of the Sacred Congregation that "they can have under their direction native women who will be trained as nurses" and also as doctors, "licensed by the authorities and joined to the religious institute by a community of life and spirit."

Already the new community numbers seven, of whom two are professed, three novices and two postulants. They come from six states and Canada. A splendid motherhouse has been purchased for them at Cragsmoor, New York, the former estate of the late George Inness, jr. Here also has been established a hospice, called Vista Maria, for those who are in need of rest and of recuperation.

The property lies along Mt. Chetolah, 2,000 feet above sea-level, in two diamond-shaped tracts measuring one mile in one direction and two miles in the other. In these 385 acres of ground are situated the great mansion with its terraces and eleven other residences, with the barn, greenhouse and other buildings. The water, which comes from springs on the mountain, has such excellent qualities that a plan is being formed to ship it throughout the country.

Already appeals by letter and even by cablegram are coming from the missionary bishops asking for groups of the new community to work in their mission field. But first the Sisters will have to receive a thorough religious training and secondly the professional training they need for the work. So far, about half of these who have been accepted have already received a good education as nurses, and it is hoped to maintain this proportion. But of course there are other works in the community, and so many will be received who have a true vocation to the religious life, but have not a professional training.

A community like this has much work to do in the United States as well as in foreign lands. Its sphere of activity is wide and fruitful. In our own country it will help to call attention to the immense fields of action opened up to religious women by the Instruction above referred to. In the mission fields it will be able to help create a native profession of nurses and doctors. These women will be of incalculable help to the missionaries and to their mission stations; they will be able to develop dispensaries and even hospitals and to do the work of visiting nurses among the people. Acclimated, knowing the language and customs of the people, at home in their own surroundings, they will also have the additional advantage of being trained catechists, for it is the aim of the community to give a training in catechetical work to every native who studies a profession, so that when she enters a home to give medical help she will be able also to give competent instruction. In this way also native women will be prepared to teach others and through their schools develop the native profession of nursing.

It is a great encouragement in undertaking so arduous a task to realize that the encouragement and approval of the Holy See rests on this enterprise. No doubt our Catholic people, following this example, will likewise interest themselves more and more in the work of these Mission Health Education Sisters.

SILLERY: FIRST CANADIAN REDUCTION, 1637

By THOMAS F. O'CONNOR

THE EARLIEST of the famous Reductions of Paraguay had been in operation a quarter of a century when a similar system of mission villages was introduced into New France. Like their Spanish confrères to the south the Fathers of the Canadian Mission realized the necessity of adapting their missionary activities to meet the circumstances of Indian life. The nomadic life led by the northern tribes rendered impossible any sustained religious instruction. To meet this situation mission stations were established at such points as Three Rivers and Tadoussac where the Indians were accustomed to gather at intervals for purposes of trade. At such centers the missionaries were assured of the opportunity of making the acquaintance of a larger number of tribes, and of at least announcing to them the tidings of Christianity.

But such an expedient could hardly be expected to do more than lay the groundwork for future evangelization. The long, laborious process of instruction in the principles of Christian faith and morals demanded something more permanent and adequate. And when Father Paul Le Jeune became superior of the Jesuit missions of Canada after the recession of the country to France in 1632, he sought to find out the ways and means of meeting this necessity.

To him belongs the credit of introducing the Reduction system to New France. He appealed to the missionary minded of France for means to enable him to establish a mission village where the natives might be more thoroughly instructed in the Faith, where their bodily ills might be cared for and instruction imparted in the rudiments of civilized life, and where, after conversion, they might dwell with less danger to the practise of the Christian virtues than in the pagan villages.

A patron was found in the person of Noël Brulard de Sillery, a native of Paris and a scion of the Burgundian

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nobility. His early career was distinguished in the service of the State. At the age of eighteen he began a long residence in Malta, where he won promotion as an officer and rose to high rank in the Knights of St. John. In 1614 he was sent as Ambassador to Madrid, and in 1622 to Rome. But in 1625 he laid down his offices of state and entered the religious life. In 1634, at the age of fifty-seven, he was ordained priest. His wealth was ample, and it was now turned to the support of good works. He had previously made the acquaintance of St. Vincent de Paul and perhaps of others among the select group of clergy and laity who, while laboring to raise the level of spiritual life in France, were not unmindful of the struggling missions of Canada. It was he who in 1637 provided the means whereby Le Jeune was enabled to gather his Indian neophytes together at Sillery, and there inaugurate the first Canadian Reduction.

The country round about was still almost an unbroken wilderness when in 1637 Le Jeune began the construction of his mission village on the banks of the St. Lawrence, four miles above Quebec. Here on the wooded slope were built a mission house, a school, a church and a hospital, which, together with the cabins of the Indians, were surrounded by wooden palisades. The settlement was given the name of Sillery after its benefactor.

The first Indians to take up their residence at the mission were two Algonquin families, comprising twenty members. The population grew slowly but steadily by the accretion of both Algonquin and Montagnais. Once the material structure of the village was completed Father Le Jeune turned his remarkable talents in organization and direction to promoting the ends for which the mission had been established. Sillery became virtually his residence. He took upon himself the instruction of the natives, not only in the truths of faith, but also in the principles of agriculture and in the rudiments of civilization.

A more widespread work, associated in its early years with the mission at Sillery, also ensued from Le Jeune's energies during these years of humble beginnings. The introduction of the Ursulines and the Hospital Nuns to Canada was a direct result of his zeal for the upbuilding of the Church in New France. It was his appeal, in the "Relation" of 1635, for religious women to take up the ministry of education and charity in the New World that fired the zeal of Mme. de la Peltrie and Marie de l'Incarnation and led to the establishment of the Ursulines at Quebec. The same letter enlisted the interest and support of the Duchesse d'Aiguillon, niece of Richelieu, whose generosity made possible the coming of the Hospital Nuns to Canada and the eventual establishment of the Hôtel-Dieu at Quebec. When the first members of these two communities reached Quebec in 1639, they went at once to Sillery. Marie de l'Incarnation has left us a vivid and enlightening account of life at the mission during the time of her temporary residence there. The mission hospital, projected by Le Jeune from the foundation of the village, was opened by the Hospital Nuns soon after their arrival at Sillery, and was conducted by them until 1646.

That the labors of Father Le Jeune and his associates bore good fruit is evident from testimony of many kinds and many sources. Speaking of the piety and virtue of the mission Indians, Venerable Marie de l'Incarnation says: "We are used to them here, but the French who arrive from Europe regard them with wonder and amazement. You cannot go to the chapel at any time in the day without finding an Indian there praying, and if anyone in the settlement misbehaves himself he disappears immediately, being well aware that he would have to undergo a rude penance. If he refused, his presence would not be tolerated."

But the history of Sillery is not one of unalloyed joy and tranquillity. Fire, at one time, destroyed the church and the residence of the missionaries. The common story of the ravages of disease among the aborigines was repeated at Sillery, and to the mortality so occasioned was added that resulting from the attacks of the Iroquois. In time, also, the none-too-rich soil of the vicinity failed to yield returns sufficient for the sustenance of the inhabitants.

The Algonquins, meanwhile, were being slowly exterminated through the sustained depredations of the Iroquois. As a consequence the tribal complexion of the village underwent a change, the Abenaki from Maine and Nova Scotia comprising the greater part of the population in the later years of the mission.

By 1685 it had become apparent that a change of site was imperative. In that year Sillery was abandoned, and a new mission village established at the falls of the Chaudière.

Relatively brief as was the history of Sillery, it nevertheless constitutes a unique and significant chapter in the story of missionary endeavor among the Indians of eastern Canada and of the northeastern United States. Though not destined to endure to so venerable an antiquity as the Reductions of Latin America, yet it did serve to introduce the village system to the missions of the North. Privileged, in the years of its infancy, to be the recipient of the apostolic zeal of such heroic souls as Paul Le Jeune, Venerable Marie de l'Incarnation, and their associates, Sillery in turn became a center from which the Faith was carried to both neighboring and distant peoples. It was from here that the illustrious Father Gabriel Druillettes set out in August, 1646, on his first visit to the Abenaki of Maine, with whom his name is so intimately associated.

In time other mission villages were established in New France, some of which, after undergoing many changes, have survived to the present day. It was, moreover, in these villages located north of the St. Lawrence that the labors and sufferings of the missionaries to the Iroquois of New York came to their fruition in the Christian lives of those of the Five Nations who harkened to the advice of the Fathers and took up their residence in the Christian villages of Canada. Modern institutions of education and charity nestle today on the hillside of Sillery, carrying on in this later generation the ideal of Christian service that inspired the foundation of the mission village three centuries ago.

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Seven Days' Survey

The Church.—Among the forty Christmas broadcasts of the N.B.C. are part of a liturgical service from the courtyard of the Church of the Nativity at Bethlehem at two o'clock on Christmas Eve and at five-thirty a similar broadcast from St. Stephen's Cathedral in Vienna. On Christmas Day at one p.m. a symphony orchestra and the Sistine Chapel choir will be heard from the Vatican. The C.B.S. also has about forty Christmas programs. * * * At the Consistory for the creation of five new cardinals Pope Pius XI deplored recent developments in China, Germany, Russia and Spain, and continued, "Faced by these events which greatly afflict our hearts, we turn in trustful prayer to the Father of Mercy and God of every consolation. We pray that He may benignly remedy all of these great evils and in His infinite clemency save His Church and human society from the terrible storms threatening them. . . ." * * * The dioceses of Newark, N. J., and Louisville, Ky., have been raised to the rank of archdioceses, and the dioceses of Camden and Paterson, N. J., and Owensboro, Ky., have been created, bringing the number of archdioceses and ecclesiastical provinces in the United States to 19, the number of dioceses to 92. * * * Courses in labor relations, unionism in New York State, the labor encyclicals of Leo XIII and Pius XI, Christian ethics and public speaking are included in the program of a new evening school for workers held at Brooklyn Preparatory School. Tuition is free and the courses are open to all bona fide union members regardless of creed. More than 200 workers from 47 different unions are attending the *Catholic Worker* trade union school at the Fordham Downtown Branch. * * * At the thirteenth annual meeting of the American Catholic Philosophical Association at the Hotel Roosevelt in New York, December 29-30, there will be a joint session with the eastern division of the American Philosophical Association. * * * The School of Social Science at the Catholic University at Washington sponsored a conference on "Sugar" attended by leading Department of Labor and Agriculture officials. * * * Dom Thomas Verner Moore, O.S.B., advocates that the Church set up its own psychiatry directors and clinics in every diocese.

The Nation.—Administrator Hopkins announced that 350,000 additional workers would be taken on by WPA in the immediate future to meet the slump. On December 4, WPA employees numbered 1,575,000. The total was 1,450,000 on October 2. * * * The Senate continued to debate the farm bill, while the House was bitterly split over the Wages and Hours bill. This had been forced to the floor against the will of the Southern and conservative Rules Committee by a majority discharge petition. Amendments hashed up the bill until it was scarcely recognizable as the Wagner-Connery bill which the Senate passed last session. * * * In the midst of the excitement over the sinking of the Panay, the highly pacifistic Ludlow constitutional amendment, designed to take away from Congress the power to declare war except after a national referendum and the power to conscript men and materials without a referendum, appeared to be reaching a vote in the House by means of another discharge petition. * * * The Consumers' National Federation held a successful conference in New York for the purpose of focusing attention on the cost of living and economic problems from the point of view of consumption and the relationship of that with production. Father McGowan told the conference: "The present recession of business, for example, is due to both bad incomes and bad prices, so is the depression as a whole in its origin and its continuance from 1929 to date." * * * Liquor production in the United States is growing. The 258,956,886 gallons produced and registered in the year ending June 30, 1937, is a 2-percent increase over 1936, a 50-percent increase over 1935. Americans will use seven and a half pounds of tobacco per capita this year, almost an all-time peak. Chewing tobacco, which sold at the rate of two pounds per capita in 1900, has dropped to one-half a pound per capita. Cigarettes have risen to 165,000,000,000, cigars to 5,400,000,000—a figure considerably below the all-time high of 1920.

The Wide World.—Prime Minister Chamberlain reassured British industrialists that the proposed trade agreement with the United States would not injure essential interests in Britain and the Dominions. * * * Concluding his visit to Bucharest French Foreign Minister Delbos stressed the warmth and endurance of Franco-Rumanian friendship and asserted that the ties connecting France to the Little Entente are the most solid basis of European peace. Pro-French and anti-government demonstrations, violently suppressed by the police, marked his visit to Belgrade. An agreement giving extensive facilities for trade between France and Jugoslavia was signed. * * * Paul Spaak, Belgian Foreign Minister, denied reports that part of the Belgian Congo was mentioned in the German government's discussion of the colonial question with Viscount Halifax, British Lord President of the Council. * * * Twenty-two planes were shot down by the Nationalists in Spain in the war's biggest air battle. Nationalist armies launched a general offensive on the Toledo, Brunete and Teruel fronts. * * * Italy announced its withdrawal from the League of Nations.

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Japan.—Two questions are paramount in the present situation in the Far East. In so far as China goes, what will Japan do next? It appears to be well established that the army is inflamed by the fall of Nanking and its recent military successes. It wants to push on farther and farther into the remote recesses of China pursuing its victorious way. To assure control of Chinese trade the

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Japanese might occupy the entire southern coast. Meanwhile they have set up a paper government of all North China, home of 150,000,000 souls, with Peiping as administrative capital. This new "independent" state includes Shanghai and a good deal of intervening territory not yet conquered by the Nipponese. Military observers concur that the farther Japan extends her lines the greater the chance of ultimate success for a Chinese guerilla campaign. The other question is: What is a plausible explanation of the series of incidents which culminated in the bombing of the American gunboat and the three Standard Oil vessels, which caused the loss of a still undetermined number of lives? The Japanese government bases its defense on two grounds: the inability of the pilots to make out the various neutral objectives which have served as targets for Japanese fire or explosives and the overenthusiasm of subordinate officers for the ever-victorious Japanese cause. Although there may be some dispute about several of the former incidents on the first score, the Panay and the tankers were apparently plainly identifiable by the bombers. American observers seem to differ on the second score. It is charged that such insubordination is impossible in a force as highly disciplined as the Japanese and that this long series of incidents is a deliberate attempt to drive all other foreigners from China. Others believe that just as the government at Tokyo is unable to control the army, so too the young officers are often out of hand and therefore have no right to the claim that they are restoring order in China. Washington is not satisfied with the Japanese apologies and Secretary Hull is demanding full satisfaction—which includes a formal expression of regret, complete indemnification, and the assurance of definite and specific steps making the recurrence of such incidents impossible.

Planning.—There are at least four important bills dealing in some way with planning before congressional committees: the Norris, Rankin and Barkley-Vinson bills and the Mansfield bill, the last embodying the administration ideas of seven regional planning agencies. Governor Aiken of Vermont, whose recent letters and statements have been taken as bids to national leadership of the Republican party, appeared before the House Rivers and Harbors Committee to protest against the Mansfield bill, which threatens to "break up state unity," and implies the "destruction of a balance of power between the states and the national government" which "is not a good thing for America." In the Senate conference chambers, hearings were held on the Barkley-Vinson bill, and specifically on the Lonergan amendment to that bill, which establishes federal control of anti-pollution work. Local representatives of the Interstate Commission on the Delaware River Basin opposed this amendment in spite of the fact that the Delaware is admittedly about as polluted as any stream in America and the commission has not yet been able to clean it up. Undoubtedly the chief consideration in the minds of congressmen and the public regarding regional planning is the conduct of the TVA, and the TVA trial in Chattanooga is more important than any of the hearings in Washington. On December 13, the defense (the Authority) brought forward their first witness, Colonel Lewis H. Watkins, an army engineer who is credited with being "the father" of the compound program for the Tennessee Valley. Private power companies had asserted that except for producing water power, the plans of the TVA could have been much better carried out by the use of low dams than by the great ones which have been and are being constructed there. Colonel Watkins defended the building of huge, multiple-purpose dams as making possible the creation of "the best inland waterway in the United States with the exception of the Great Lakes." On the following day, Mr. George R. Clemens, senior hydraulic engineer for the Mississippi River Commission, testified that the TVA program is designed to aid flood control, and other experts for the defense concurred.

Raw Materials.—The League of Nations Economic Committee concluded its forty-seventh session by adopting a brief report almost entirely devoted to a statement of principles regarding the supply of raw materials. These materials, the committee declared, should not be subjected to any export prohibition or restriction except in pursuance of an international regulation scheme, nor should raw materials be subjected to any export duties except duties imposed at a uniform rate irrespective of the countries to which the goods are exported. Foreigners should have the same rights and facilities as nations for developing natural resources both of sovereign countries and colonial territories. International regulations and schemes should be so framed as to admit the effective association of consuming interests with their administration and make available adequate information regarding their operation. They should be administered in such a way as to provide consumers with adequate supplies and regulated materials to prevent, so far as possible, the price of the registered materials rising to an excessive height and to keep that price reasonable and stable. Governments were urged to follow these principles. A committee was also organized to study how to raise the standard of living, avoid depression and deal with population and migration problems in all the member countries.

World Aircraft.—A British survey of world aircraft gave top ranking to the United States air force for size and efficiency, emphasized German concentration on high-speed twin-engined aircraft, ventured the opinion that France, while increasing the size of its aerial fleet, had fallen behind other powers in technical advances, and conceded the enormous strength of Russia's air force. Italy's huge air fleet was credited with making possible the conquest of Ethiopia. Great Britain's bold step in ordering planes straight off the drawing-board was said to be responsible for saving several years in her rearmament program. The shadow factory scheme whereby British companies build plants at government expense for war-planes and engines selected by the Air Ministry was called an apparently huge success. United States construction of an authentic twin-engined pusher monoplane was regarded as one of the biggest steps forward in twenty years. There was also favorable comment on the American plan

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of competition between the army, navy and marine corps, in purchasing airplanes and engines.

Mexico.—Archbishop Luis M. Martinez of Mexico City sent a message of gratitude for the establishment of Montezuma Seminary near Las Vegas, N. M., to the meeting of the American Bishops at Washington. The Most Reverend Miguel Dario Miranda was consecrated Bishop of Tulancingo at the Basilica of Our Lady of Guadalupe, Mexico City. Affairs of state drifted along the lines of recent weeks. Reserves of the Bank of Mexico continued to fall and the government is casting about for additional resources. American oil companies were approached to make a royalty agreement with the Mexican government similar to that concluded recently with the British-owned Royal Dutch Shell Mexican Eagle Oil Company. A sit-down strike at the American Smelting works was averted by the government and it was recalled that mining taxes provide 13 percent of the government income. In order to secure more credit the Mexican authorities are seeking to fund their foreign and railway debts on a much-reduced basis. They would be willing to make some small interest and amortization payments for this purpose. The attempts of the United States Embassy to secure cash payments for the 140 estates in the Yaqui Valley which were nationalized last month are unavailing. Mexico holds to its promise to compensate the former owners by double the amount of land when an irrigation dam project is completed two years hence.

Non-Catholic Religious Activities.—The topics discussed by the Christian Rural Fellowship in its annual meeting, December 17-18, were as follows: Rural People and World Peace; Relation between Quality of People and Quality of Land; and Building Rural Life on a Christian Basis. Toastmaster for the dinner was Dr. John Finley, editor of the New York *Times*. The speaker was the Honorable Henry A. Wallace, Secretary of Agriculture; his subject was "Ethics of the Land." * * * A weekly non-sectarian gathering for business men has been organized at Philadelphia, Pa., by Dr. Daniel A. Poling, minister of the Baptist Temple, editor-in-chief of the *Christian Herald,* and president of the International Student Christian Endeavor Society. The club will feature one nationally prominent leader who will speak on "What Religion Means to Me." Future speakers at the gathering will include: James Clark McReynolds, Justice of the Supreme Court; William Green, president of the American Federation of Labor; Bruce Barton, newly elected conrgressman from New York; and Daniel C. Roper, Secretary of Commerce. The purpose of the club, Dr. Poling said, is that religion may play a really practical rôle—help a doctor, lawyer or business man to success. * * * The *Daily Maroon,* official University of Chicago campus newspaper, has sounded a call for a revival of religion on the campus. In an editorial that attracted much comment, the paper charged that "students are disgracefully ignorant of the creeds which moved their ancestors to the depths." The paper took this action following a campus conference of religious groups in the week of December 1, which was attended, the paper said, by three types of religious organizations: social, denominational, and "those animated by religious beliefs."

Democratic Cardinals.—In an address to the Catholic Historical Society on December 10, Cardinal Hayes of New York told Americans of all creeds to thank God for our Constitution and Declaration of Independence: "How grateful to Almighty God we ought to be for our American form of government. Our beloved America affords an opportunity for men to get a new start in life, and to demonstrate to the world that they can live together in peace. As Catholics, we can help to perpetuate our government, to defend it against those who would seek to destroy it, by continuing to have a profound respect for those ruling us, and by demonstrating that loyalty to country which comes from God Himself." In Paris, Cardinal Verdier on the next day gave a stirring address on the "dignity of the human personality and its just freedom of action": "During the three social stages of slavery, serfdom and wage-earning through which it has passed, humanity has been obliged to make an incessant effort to throw off the chains that one of its groups has loaded upon the other, and revolutions in the last analysis only represent a new emancipation of the sacrificed classes. When one studies closely these periodic crises that convulse the world, it will be found that they have no other object than to achieve greater equality and a fairer place for the individual, that is to say, for everybody. . . . Regardless of social and political régimes, the Church has never ceased to teach that men are equal because they are the sons of the same Father and will inherit the same paradise. . . . In a word, the Church places the human personality upon the summit of the political order. Everything converges upon it. You see that this takes us far from the social state where the individual is absorbed by collectivity and becomes merely a cog in the immense machine of the state. Ignorance, forgetfulness and scorn for the rights of man are the sole causes of public misfortunes and the corruption of governments."

Town Meeting.—A special dispatch to the New York *Times* gives some colorful highlights on traditional New England village life. Descendants of men who fought under Washington and of women who gathered at nearby Bullet Hill to cast slugs for their husbands' muskets, decided in the white-walled Community House, Southbury, Conn., December 14, that they would not brook a Nazi camp in their backyard. Over the vociferous warning of one objector that they were threatening their right to bury their dead by adopting a zoning code aimed at the German-American Bund, citizens of the town approved the code by 142 to 91. There was great feeling shown against the outsiders who planned to decorate with swastikas the 178-acre plot in the Kettletown area, whose acquisition exactly a month ago started the furore. Before the meeting a leading sponsor of the code, which was approved four days previously by the Town Zoning Commission, admitted fear that farmers thinking about "adding a chicken-coop here and there" would jeopardize passage

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of the measure. Not a seat was vacant when the Reverend M. E. Lindsay, pastor of South Britain Congregational Church, was elected to the chair, following the opening of the meeting by First Selectman J. Edward Coer. Promptly, Albert Aston, chairman of the zoning body, moved adoption of the code, which he read in full. His voice did not change a trifle when he came to the section restricting as "farming and residence district," the area which includes the proposed camp site, or to that prohibiting within the town limits "military training or drilling with or without arms," except by legally constituted armed forces. Under the code, continuance of the camp project would subject the Nazi sympathizers to a daily fine of $10 to $100 if they were unwarned; to $250 daily or jail sentences of ten days for each violation, or both, after notification of the breach. It was held likely the German-American Bund members would not attempt to return to the site of the projected Camp General Von Steuben, at least until after December 27, when the cases of the two men arrested for working on Sunday comes up.

Laundry Wage.—The Laundry Wage Board was informed by the State Department of Labor, December 14, that a working woman in New York State requires an annual income of $1,078.95 for "adequate maintenance and protection of health," if living with her family, and $1,215.73 if she lives alone. The laundry industry is the first to deliberate the scale to be set under the new Minimum Wage Law for women and minors. Reduced to a weekly norm, it would mean $20.73 with family, and $23.36 alone. Current rates in the laundry industry, according to studies made by the Department of Labor, show an average of about $13 weekly, with 73 percent of the women employees earning less than $15 during 1936. As adopted by the legislature last spring, the new law provides that in establishing the scale of pay the wage boards may take into account (1) the value of services rendered, (2) wages now being paid in the state, and (3) the cost of adequate maintenance and protection of health. Forty-one percent of the working women in the state covered by the new law are engaged in clerical occupations. The next largest group is in the industrial and manufacturing field, approximately 31 percent. The laundry industry is one of the largest employers of women.

Farm Bills.—The farmers of the country are now operating under a soil conservation program which was set up as an emergency measure when the Supreme Court issued decisions which made the AAA crop and marketing control measures impossible. During the first ten months of 1937 farm cash income amounted to $7,087,000,000, of which $355,000,000 was government payments. The figures for the ten months of last year were $6,336,000,000 and $232,000,000. On December 10, the House passed a new farm bill by a vote of 267-130, and although the final majority was large, earlier debates and votes indicated that there is less unity on agricultural matters among farm organizations and between the administration and the farm organizations and between the various blocs of Congress than at any time in five years. The great question about the farm bill is the extent to which provisions would be voluntary for the farmer, backed by financial inducements, and the extent to which they would be compulsory, enforced by marketing quotas and penalty taxes. The "voluntary" method is expensive, so that the law has to be more or less extravagant or dictatorial. The House bill is an attempt at a compromise, compulsory control through marketing quotas and penalty taxes coming into force only when surplus supplies of the five crops dealt with directly reach quantities stated in the bill. Acreage allotments would be fixed on the basis of a gross national allotment set by the Secretary of Agriculture, well before planting season, on the basis of probable domestic and world market. Because of this time provision, the acreage allotment program of the bill could not function during 1938. Debates on the Senate farm bill continued unabated, with senators refusing to set maximum expenditures schedules, and after the Senate passed a bill, a struggle in committee was anticipated to reconcile the views of the Upper and Lower Houses.

Labor.—The Committee for Industrial Organization laid off 200 organizers from its staff of 652 because of the business slump. The steel, auto and rubber unions were said to have been hit hardest. * * * The bewildering C.I.O.-A.F.L. stalemate in the state of Oregon failed to respond to the angry efforts of the anti-Wagner Act Governor Martin. Expressing disgust with the NLRB, the Governor tried an election of his own, in order to settle the inter-union war. In the particular lumber mill he selected, the C.I.O. won by 376-183, but the combination of the A.F.L. carpenters' and truckers' unions kept up their boycott on the products of the mill so that nothing was settled. The change from several months ago, when the NLRB held an election, was only in the percentage of the C.I.O. triumph: it fell from 82 to 64. * * * The Steel Workers Organizing Committee arranged and held the first annual convention of the National Steel Workers. The SWOC was created June 3, 1936, and at this first convention delegates were said to represent 550,000 steel union members. Philip Murray, chairman, said: "Our whole program is based on peaceful relations with industry. That means working together of management and men for the common good." In his opening speech he also attacked President Green and the other executives of the American Federation of Labor and so made even more problematical a reconciliation between the two wings of labor. The chief objective of the convention was the formulation of new wages and hour and policy provisions or recommendations for contracts with 445 steel companies which expire the last day of February. Delegates also worried over recent decisions of the NLRB, granting "proportional representation," which permits craft unions to exist as minority bargaining agencies where majorities have voted SWOC. Other items on the agenda were: a legislative program, the problem of housing and that of unemployment. Over 224,000 of the 800,000 workers in the jurisdiction of the SWOC have been laid off during the present recession.

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The Play and Screen

Cornelia Otis Skinner

WHEN a few months ago a well-known critic chose as the four leading actresses of the American stage Katharine Cornell, Helen Hayes, Ina Claire and Lynne Fontanne he evidently forgot Cornelia Otis Skinner. The fact that she plays alone, and writes her own dramas, surely makes her no less the actress. Of how many actresses in the theatre can it be said: "She never plays herself"? How many of them would be equally as good as the Duchess of Cleveland, as a hard-boiled daughter of Park Avenue, as Anne Boleyn, as a Chicago *parvenue,* and as a young American sculptress? I fear very few. The modern actress or actor has rarely been touched with the wand of Proteus, because managers don't allow Proteus to approach them. Managers want types to play themselves. It is easier and the managers know they will make fewer mistakes. That they are crippling the art of acting seems to be the least of their worries. Once in a while a Paul Muni, a Maurice Evans or a Helen Hayes breaks down the opposition and triumphantly destroys for the time being his or her physical self. But how rare these cases are! So when we come to an artist like Miss Skinner, whose whole art is dependent on the destruction of the physical self, we are grateful indeed. Not that Miss Skinner cannot be her own radiant self; she can be and very triumphantly when it is called for, adding a touch which differentiates that moment from all others. And when she must portray characters alien from all she is in physical or spiritual reality, she is able to become those characters with extraordinary power and poignancy.

Her offering this season is her own dramatization of Margaret Ayer Barnes's novel, "Edna His Wife," with settings by Donald Oenslager, costumes by Helene Pons and music by Elliott Jacoby. The novel tells the story of Edna's youth as a small-town Middle Western girl, of her mariage to a go-getter, of her progress to riches in which she always remains the small-town girl, and her final loneliness. Miss Skinner portrays, not only Edna herself, but her friend, her sister, her mother, her own daughter, a young sculptress, and a Chicago parvenue hostess. She is admirable in all, but in the last three she is superb. As a tour-de-force the daughter is perhaps the most extraordinary, but as the sculptress she is able to display at its height her charm, her beauty, her distinction of personality, and her emotional power. Moreover in this scene between the sculptress and Edna's husband, which is not in the original novel, Miss Skinner has written a scene of poignant drama, a scene which Miss Ayer herself would scarcely have been able to write. It is the high point of the evening. The only objection to "Edna *His Wife*" is that it is perhaps too much of the best-seller type to be worthy of Miss Skinner's genius, and her introduction of the sculptress scene partially atones for the surface quality of the rest of the story. Miss Skinner will some day dramatize, or perhaps write, a full-length play worthy of her. Until that time we can enjoy "Edna His Wife." (At the Little Theatre.)

Love of Women

THIS play by Aimee and Philip Stuart deals with material which might have been made extremely unpleasant—the attraction of two women for each other, and the breaking up of the friendship by a man who loves the younger woman. The attraction in this case, however, if not an abnormal one, but one of common intellectual interest, and the writing is on the whole skilful and reticent. But the play despite some poignant moments has little body and too much talk. It is admirably acted by Valerie Taylor, Leo Carroll and Hugh Sinclair. Heather Angel as the younger woman is attractive although she does not quite give the impression of a successful playwright. Leo Carroll besides acting as the friend of the family, as only Mr. Carroll can act, also directs the play most sensitively. (At the John Golden Theatre.)

GRENVILLE VERNON.

Wells Fargo

SINGULARLY intriguing in dramatic historical interest have been the advance stories seeping through from Hollywood these past half-dozen months about the researching, and findings therefrom, concerning the rugged old Gold Coast of San Francisco during the evolution of early Americana from the '49 gold rush. Now, the results show that "Wells Fargo" represents Frank Lloyd's possibly greatest venture into the realm of historical saga, where he was so strikingly at home twice before, in "Cavalcade" and in "Mutiny on the Bounty."

"Wells Fargo," an original, written by Stuart N. Lake, and first titled "An Empire Is Born," is the thrilling story of early American transportation, from about 1844 to 1870, but not without its romantic and dramatic personal elements. It is more like a good news account of the pioneers who accomplished so much with so little, showing how excitement and enterprise and business helped make us a nation when Wells and Fargo came into being.

Previous to the gold rush of 1849 there were few roads in and into California, but a year later, as one observer put it, "Roads were as thick as cracks on a bullet-struck window." A million people had to be moved about and millions in wealth and things of importance to the inhabitants had to be moved in. The story covers a picturesque sweep, from St. Louis to candle-lit San Francisco. Its protagonist is a fictional young express driver from Batavia, New York, who shared Henry Wells's vision of extending the overland express service westward, and who helped establish the historic firm of Wells and Fargo, to keep goods moving by pony express, flatboat, Concord coach and overland mail, until the telegraph and railroad came in and a new era began. Out of the history of those turbulent days we find a great picture emerge, with virtually no stirring event of American history of that time ignored, and most of them photographed. Obviously there was plenty to be done by director, assistants, technicians, photographers and cast. All committed themselves remarkably. Some of the players are: Joel McCrea, Bob Burns, Frances Dee, Mary Nash, Ralph Morgan, Henry O'Neill, John Mack Brown, among scores of others.

JAMES P. CUNNINGHAM.

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Communications

THE TABLOIDS

New York, N. Y.

TO the Editor: There have been interesting comments on the appearance of a Catholic diocesan paper in tabloid form, provoked by a commendation in THE COMMONWEAL itself. Of course there is nothing evil *per se* in a tabloid and it is doubtful that those papers in such form, which have disgusted the discerning, are more culpable than the yellow press from which they immediately stem. On the other hand there are certain virtues in a tabloid, as a form of news presentation—virtues which recognize the high pace at which we live today.

But the point which I think should be emphasized is that the tabloid designation refers explicitly to size, on one hand, and the length of news presentation, possibly on the other. The question of the advisability of the Catholic editor presenting his news in convenient size and individual items tersely and pithily may be all for the good. But even here the basic need of good competent editing remains as pressing as it has ever been. So that it would appear to me rather beside the point to go off into lengthy discussions about how news material is to be presented without more extensive consideration of the material itself.

Obviously Catholic journalism is bedeviled by financial problems and one could not expect a diocesan paper to maintain a reportorial staff in any way commensurate with that of even a secular paper in a city of 40,000 population. Yet some efforts along the line of meeting the necessities of such a situation might be launched. As an instance, it is certainly feasible to provide an editor who will exercise direct jurisdiction over what news he publishes and employ at least one competent rewrite man to eliminate and synthesize. Any budding journalist could pick up any one of the majority of diocesan papers and quickly illustrate not only how and where this could have been done but the value to the paper itself of such a course. Here is one paper, published weekly, which carries three distinct stories each averaging a half column about the same Catholic author. She had published a book and the first story (doubtless her publisher's release) regaled the public with that fact plus biographical details; the second and third (rather obviously stories from the societies' amateur publicity agent) dealt with two addresses she was to deliver that week before Catholic societies plus biographical details and an announcement of her book. It should be obvious that the editor was asleep at the switch—any tyro in journalism would recognize the imperativeness at least of combining the three stories.

The instance cited may be judged as placing an inordinate emphasis on one lapse. But parallel instances can be adduced all along the line. The cause is largely that the majority of news items, certainly those of local origin, are written by outsiders—that is, by those who are acting temporarily as publicity agents—and copy is run as it is with excisions made only by dictates of a few general policies or by space exigencies. (The best news value, if it comes last, may incidentally be lost.) Such copy frequently runs from the good to the bad and one of the results it produces is a heterogenousness of style where harmony should exist. The rewriting of such items would go a long way toward insuring proper uniformity, balance and presentation of news according to its importance.

Time after time we also see some coming event heralded with great prominence in a diocesan paper and then turn to the issue after the event and find no word of it. Certainly a newspaper's function is to report events as they occur, as well as to announce their coming occurrence. But too frequently the reader's curiosity is excited by the first item and thereafter left unsatisfied. Did Dr. Johnspick really make that speech, as announced, or was he taken sick at the last moment and a substitute found? A phone call from the paper's office might check on the story.

So it would seem that the discussion of tabloids vs. standard-sized papers boils down to the old question of competent editorship in accordance with Catholic principles.

JOHN SEBASTIAN.

A NEW YORK MONASTERY

Cambridge, Mass.

TO the Editor: I note in the issue of THE COMMONWEAL for December 3, 1937, page 155, the statement that the reconstruction of Cluny in progress under the direction of Professor K. J. Conant is under the auspices of the French government and, by implication, of Harvard. This is not true. The project in question is sponsored and financed by the Mediaeval Academy of America. Excavations have been made with the approval of the French government, but not under its auspices in the usual sense of the word.

G. W. COTTRELL, JR., *Executive Secretary,*
The Mediaeval Academy of America.

FATHER MARTINDALE

Old Greenwich, Conn.

TO the Editor: Please let me echo and reecho Hugh McNamara's letter about Reverend C. C. Martindale—to me the most inspiring and inspired writer of the present day. I only made his acquaintance in book form in 1934. Since then I order anything I can from his pen, but do wish his works were listed in each and every book. "What Are Saints"—graphic, illuminating and arresting broadcasts—started me off. Would that someone would broadcast a list of his books.

W. R. GRAFIUS.

THE NEW SPAIN

Outremont, Canada.

TO the Editor: In his worthy contribution, "The New Spain," October 29, Reverend Owen B. McGuire uses the words, "this resurgent population." Why not start calling Franco's troops the "Resurgents," instead of "Insurgents," which in the press is synonymous with Rebels? They are resurrecting Spain from the threatening death of Communism. So let's go for "Resurgents."

REV. BERNARD LEFEBVRE.

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Books

Chaplain at Large

My New World, by Ernest Dimnet. New York: Simon and Schuster. $2.50.

IN this second volume of his memoirs, the inimitable Abbé Dimnet continues if he does not complete his own inimitable *revue des deux mondes.* "My Old World," as readers will remember, began with Ernest Dimnet's birth at quiet northern Trélon in 1866 and ended with his departure from Lille to become professor of English at the famous Collège Stanislas, Paris, in 1902. It was largely a record of books: the study, the love, the making of them; although that "devouring interest in the human elements of the world's tragi-comedy" which he always declared saved him from being "narrowly literary" was evident from the first. How the years ahead contrived to fuse this human interest and this literary acumen into the synthesis of a rare personality underlies the story of the present pages.

They would be worth reading if only for their intimate discussion of Modernism, which Dimnet describes as fundamentally a "layman's attitude," with the pen-portraits of Loisy, Tyrrell, Fogazzaro, Bremond and Baron von Hügel, and the explanation of how one of his own earlier volumes got put upon the Index after receiving the Imprimatur of the Vicar General of Paris. It will be illuminating, especially perhaps to those who have sometimes failed to sympathize with Canon Dimnet's many activities, to read the candid confession that his own chief interest and chief métier have always been "religious psychology" rather than explicit theology—followed by the gently unanswerable argument that "to create the atmosphere in which the truth will best be apprehended, or to secure an audience favorable to it, is doing no mean service to those who try to administer the truth straight and *ex cathedra.*"

Memorable, too, is the account of the World War as watched by this clerical professor, from his tense visit to Trélon in the August of 1914 to rescue a beloved old aunt, to his return to the scarred countryside after four years of German "occupation." It is a quiet record in the main, with its mornings doggedly filled with the old duties at Collège Stanislas and its afternoons given over to writing for or talking with the wounded in hospital. Yet the war ended by transforming the Abbé's life. For in 1919, just as he seemed about to assume a permanent chair in the Catholic University of Paris, came the sudden plea from the Archbishop of Lille that he undertake a visit to the United States to raise funds for that stricken university.

The story of this historic and tortuous trip, with his arrival as a hopeful but inexperienced "mendicant" and his departure a year later as the Harvard Lowell Lecturer, is almost incredible without some knowledge of the personal charm and scholarly ability which he, naturally, cannot mention. When he left American shores, having raised $100,000 for his Alma Mater and accumulated thirty-nine lecture engagements for the following season, the Parisian cleric accustomed to writing "for himself" was already emerging as a world figure in literature. After his triumph as French spokesman at the Williamstown Institute of Politics in 1923 he became a world figure in public affairs. And five years later the spectacular success of the "Art of Thinking," the building of which book from almost a lifetime of personal notes is vividly described, made him a "best seller."

It is characteristic of the man who is Canon Dimnet to observe that "success which is not turned into a greater capacity for service is as despicable as selfish wealth." In the final pages of this book, with the narrative finished and the author talking directly to or of his readers, one sees how sincerely felt this service has been. Here are candidly stimulating criticisms of American education, the American woman—for whom, with all her faults, the Abbé betrays an understanding predilection!—American religion and that cult of energy and happiness which often holds Americans back from the more mystical virtues. The comment is trenchant yet overwhelmingly sympathetic, and in spite of its clear-headedness the book closes upon a note of tenderness and even of humility.

It is to be feared few of us are as clever or as charming as this urbane chaplain believes us: but we have wit enough to recognize one of those "rich natures" which, as he somewhere else remarks, have the power to vitalize others like the reading of great poetry. It is rather hard to put aside "My New World" without accepting the Dimnet challenge not merely to "be ourselves" but to "be our best selves."

KATHERINE BRÉGY.

The Central Flowery State

Chinese Women Yesterday and Today, by Florence Ayscough; with illustrations from the Chinese. Boston: Houghton Mifflin Company. $3.50.

THE author is one of the foremost Chinese scholars living and she writes out of a long and full experience. The result is a satisfying book bearing upon every page the marks of love and knowledge. A civilization as old and as different from ours as that of China makes very exacting demands upon those who attempt to translate one for the other. Florence Ayscough is so much at home in both worlds that at times her English appears to take on a Chinese texture.

The opening third of the book is devoted to women in all their various activities, contrasting past with present. The change has been extremely drastic and the variations are acute although the inherent Chinese sense of "pattern" has maintained a surprising unity in essence. New patterns form slowly. There follow this general survey biographies of famous women in the Chinese past—artists, warriors and educators. These chapters give one an unrivaled insight into old China. The final third of the book is devoted to translation and paraphrase of the "Kuei Fan," a selection made in the year 1591 of the "Lieb Nu Chuan," for centuries the principal book for the instruction of women. This section demonstrates the

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extraordinary degree of civilization attained in China at a time when the Christian era had not yet dawned in the West and gives grounds for the Chinese opinion that outside the Central Flowery State all was a wilderness inhabited by barbarians.

The competence of the author is beyond dispute, her book is full of meat and free of padding, and while in no sense a heavy volume it is by nature somewhat specialized. However, those who are interested in China will delight in it. The format does full justice to the text.

BRYAN M. O'REILLY.

"Absooty Marvous"

The Square Peg, by John Masefield. New York: The Macmillan Company. $2.50.

IT IS something of a surprise to discover that the author of "Reynard the Fox" should have such a violent phobia against fox-hunting. In the magnificent narrative poem published eighteen years ago we feel of course that the author's sympathies are with the fox, which he allows to escape the pack; but one of the best parts of the book is that containing a series of thumb-nail sketches of the members of the hunt, something that has no parallel in English literature outside of the Prologue to "The Canterbury Tales." In the present novel all the fox-hunting people of Tatshire, with the exception of Sir Peter Bynd, are heavy louts and half-wits, and their women are all on the same model—with hard eyes under plucked eyebrows, slits of mouths, finger-nails painted red, and talking English in the "absooty marvous" style. Surely the picture has been overdrawn; not every Bahram, the great hunter, is a great ass.

Frampton Mansell, who is decidedly not a "gentleman" according to the country's standards, buys an old tumbledown mansion, which he remodels before his marriage to Margaret Holtspur. He is a millionaire gun manufacturer who hates war and who has a strong feeling for art. Though a very enlightened employer, he is also a man of ruthless determination, and when Margaret is killed in an automobile accident on the eve of their marriage, his bitterness becomes ferocious. She had wished to have Spirr Wood, the traditional meeting-place for the hunt, made into a bird sanctuary; and he carries out her wishes. But this is by no means because of unmixed devotion to Margaret's memory; he wishes to spite the local fox-hunters for whom his contempt turns into fierce hatred.

Masefield manages to keep our sympathies with Mansell, who is an extremely brave and intelligent man with something twisted awry in him. His obsession might have ended in insanity had he not come across in a Russian ballet a girl who is the double of the dead Margaret, and who turns out—this too is "absooty marvous"—to be her cousin. He marries her, and regains his balance. But this concluding episode is not only incredible but so hurriedly written as to let the book down. Even so, "The Square Peg" is always swift and vigorous and scores many effective points against a provincial England spoiled by industrialism and drained by emigration and the war.

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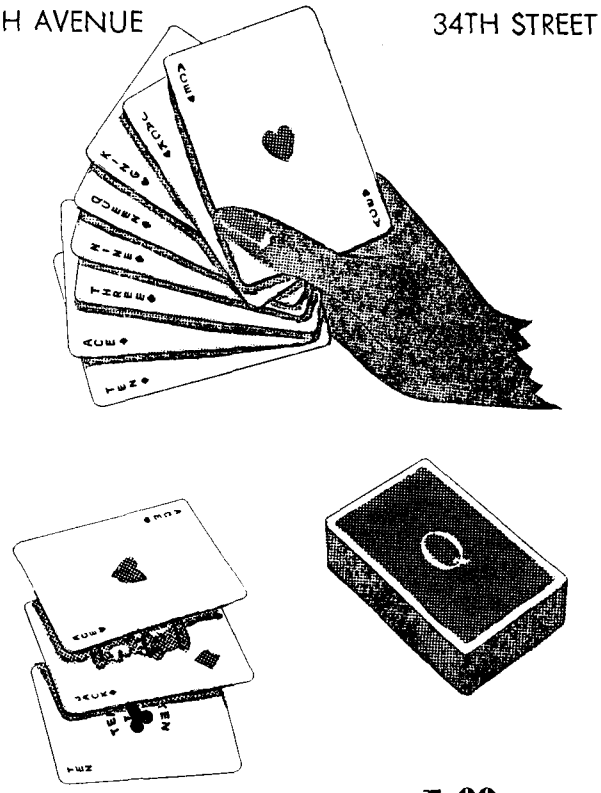

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Egypt

Cleopatra, the Story of a Queen, by Emil Ludwig. New York: The Viking Press. $3.50.

"CLEOPATRA, THE STORY OF A QUEEN" is the latest biography by Emil Ludwig. The original German has been admirably rendered into fluent and vigorous English by Bernard Miall. The publishers are to be congratulated for a volume of great beauty. Especially fine are the several illustrations which are from portrait busts or full-length statues. Otherwise the study has little to commend it.

What surprises one first of all is the fact that the Freudian biographers have taken such a long time to discover so potential a subject as the "Siren of the Nile." We are by now well acquainted with the technique of their school. The formula is indeed simple: one selects a notable personality, reads up some history or gossip, creates an atmosphere and situations appropriate to the age, and finally embodies it in facile writing more or less related to the problem at hand. Undoubtedly such writers have attracted readers who are incapable of discriminating between a smart style and good history. But they have generally proved to be quite entertaining.

The *grande amoureuse* is as interesting as ever, whether in Alexandria or Rome, at the head of her fleet, or in her mausoleum. Nor is her character as mother or stateswoman neglected. She is always clever, dynamic, resourceful. At times she is also mean, cold-blooded, cruel. There is a spirited account of the barge scene on the Cydnus. Particularly graphic is the description of the battle of Actium. Caesar and Antony, whom she bewitched, and Octavian, who managed to outwit her, are all depicted with extraordinary realism. In sum, however, Ludwig has added nothing substantial to our knowledge of Cleopatra.

There are few direct citations but occasional references to Plutarch, Arrian, and Josephus. Octavian is unfairly dealt with, according to the standard (if more prosaic) historians, both ancient and modern. Shakespeare, Dryden and Bernard Shaw are happier in their treatments of Antony and Cleopatra for the very reason that their milieu is imaginative drama rather than fictionalized biography. The "psychological" school, to borrow the term coined by the late Gamaliel Bradford, produce a vivid impressionism at the expense of sober history.

DAVID A. ELMS.

Life and Legend

Mirror to Mortality, by Martha Keller. New York: E. P. Dutton and Company. $2.00.

A MORE natural and arresting title for this book would be "A Sulky Spring." Its best poems are earnest of a heart's progress in living—early love, sorrow, fulfilment—and unlike many modern poets there is nothing cryptic, strained or pretentious about these poems. With the exception of that powerful piece "The Bull," the collection falls into two distinct parts, the first containing many specimens of a pretty fancy playing around legend, the second witness to an intense poetic maturity.

Martha Keller's gifts as a poet are several and varied. She has a flair for realism, yet how delicately she handles a lyric like "Wind." Passing over such early breaths as "There Was a Satyr," "The King of France," "The Raconteurs," "The Eighth Wife," "The Plaint," and others like them, one is greatly moved by "The Bull," "Sonnets," "The Thread," "In Praise of Winter" and the tribute to a child, "Martha Aged Three." To the reviewer these alone in their excellence are worth the entire book, especially the crystal sadness of "In Praise of Winter":

> "Neither by ice nor snow nor length of years
> Is the heart lost
> Not by the weight of loveliness, this frost,
> Has evil entered in the sapling's wood.
> No winter wind, however it be fierce,
> Is competent to pierce
> The heart which shall not perish till it bud,
> Whatever enmity's in frost or flood. . . .
>
> Before the crystal fall on any leaf
> Or come to pass
> The delicate cold splinter of this glass,
> No field whereon it flourish may be plowed,
> This is man's compass and his bitter grief,
> And this his short reprieve:
> Before it break if that the heart be proud
> A winter is allotted and allowed."

"Mirror for Mortality" has a capacity for passionate feeling that will take its author even farther on her next flight.

LAURA BENÉT.

Contemplation

Men and Tendencies, by E. I. Watkin. New York: Sheed and Ward. $3.50.

OUR DAY is conspicuous for its gross idolatry of things and its neurotic devotion to action. E. I. Watkin is a champion of contemplation—axiological, scientific, metaphysical, esthetic and religious.

The author's philosophy of contemplation can be found in his previous work entitled, "A Philosophy of Form." The apprehension of form is "integration and therefore explanation." It is a contemplation. "All knowledge therefore, even in the most positive and quantitative sciences, is contemplation." Knowledge is by intuition. "Contemplation is an intuition of form." Reasoning is a "rapid sequence of intuitions."

The failure to appreciate the value of contemplation, and to live by its revelations, has produced confusion and wholesale scepticism . . . "a tendency to exalt action at the expense of knowledge; concrete, emotional, and purposive factors at the expense of thought and the intuition of form." The principal line of thought in "A Philosophy of Form" is sound and convincing, even if all the author's

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analyses are not intelligible especially to the conservative philosopher of the Scholastic tradition.

In the volume under review the author continues to regret the present emphasis on the importance of action, "energeticism." Men should return to a "love of form," to a love for contemplation, if they would assimilate the real and so reach definite solutions for their bewildering problems. The author's metaphysics is what he calls a dialectical ideal realism which is positively presented in the essay on Peter Wust.

There are thirteen essays in this volume. The author applies his principles to the works of Wells, Galsworthy, Aldous Huxley, Lord Russel, Haldane, Havelock Ellis, Santayana, Wust and Plotinus. Thus, philosophers, literary men and scientists are the subjects of searching and at times sharp criticism. The titles of the four remaining essays are: "Nationalism, Energeticism and the Totalitarian State," "Nation and State," "The Philosophy of Marxism" and "Peace and War."

The analysis of the philosophy of Marxism is very good and gives this volume singular merit. The author strikingly contrasts his dialectical ideal realism with the dialectical materialism of Communism. If the dialectical idealism of Hegel be viewed as "thesis," and the dialectical materialism of Marx as "antithesis," then the dialectical ideal realism of Watkin is the "synthesis" of perennial truth in the false systems of Hegel and Marx.

In the final essay on "Peace and War" we read: ". . . The application of sane reason embodied in the teaching of the Canonists has led us to the same practical conclusion as the sentiment of the absolute pacifist with his misapplication of the Gospel. The latter says we must not partake in any war because Christ forbade all war. I maintain that we must not take part in any war between nations or groups of nations because under modern conditions such wars are necessarily unjust, i. e., unjustifiable. While therefore we must disagree with the absolute pacifists, in our theoretical principles, we can and must agree in our practical attitude." ". . . Through the cross of Christ we must overcome the wars which reason condemns."

JOHN S. MIDDLETON.

An Apostolic Voice
From the Northwest
Calls!

Most Reverend Aloisius J. Muench, D.D., Bishop of Fargo, North Dakota, pleads with us to save the Indian Schools of his Diocese.

"What can we do? Let the little Indian children committed to our care starve and freeze? Never, not while we have a drop of Christian blood in our veins and good friends such as you to lend us a helping hand."

Bishop Muench writes:

"My Christmas appeal to you is for sufficient funds to carry on my educational program among the Indian members of my flock. The Indians themselves are too poor to do much for the upkeep of our Churches much less our schools. You have, no doubt, read in the daily papers about the conditions existing in the Northwest. Here in North Dakota for several years continued drought prevailed with a consequent complete loss of all crops. Hence, nothing was produced. Thousands of cattle were so weakened by starvation that they were mercifully slain, and near onto a million were shipped out of the State. With all surplus provisions used up, our cattle all gone, empty barns and empty cellars, the greater portion of the Northwest is depending on federal relief for its existence. All alike are suffering, the Mission is no exception. Our schools are taxed to capacity and many demands are made by the poor Indians upon the Missionary. With no resources of our own, every morsel of food has to be bought. And those long and severe winters here in the Northland! It is rough sailing during the winter months with snow and ice continually covering the ground and the freezing winds ever blowing over the prairies. What can we do? Let the little Indian children committed to our care starve and freeze? Never, not while we have a drop of Christian blood in our veins and good friends such as you to lend us a helping hand."

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1907-1922

17 VOLUMES, INCLUDING SUPPLEMENT

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Beauty

A World History of Art, by Sheldon Cheney. New York: The Viking Press. $5.00.

THIS generation may see the end of popular histories. We have subsisted too long on Outlines of everything. They are often sciolistic. Mr. Cheney's "World History of Art" is probably neither better nor worse than most. Since Reinach's "Apollo" there has been only one work—Faure's rapturous "History of Art" (and it was in four volumes)—that attempted to cover all art as Mr. Cheney does. Unfortunately, he is not so eloquent as Faure in really illuminating a period. His limitations are perceivable in his references to "Christian legendry." It is debatable whether the popular reader will understand the author's diving right in to such phrases as "volume organization" and "area adjustment." But they are matters that should be insisted on at the start, for with them understood, in addition to the terms for rhythm and harmony, all good art becomes an open book.

As far as the scope of his history is concerned, Mr. Cheney has been generous. The arts of the Far and the Near East, including pottery and rugs, receive attention. The 500 photographs have been admirably selected and, as the author intends, shed as much light on the joyousness and beauty of art as his own words.

JAMES W. LANE.

Across Four Reigns

Starforth, by Lucille Papin Borden. New York: The Macmillan Company. $2.50.

IN a tale of Tudor England complete in itself, Mrs. Borden resumes the story, begun in "White Hawthorn," of Starforth, the family founded by one of the sons of Edward III and Fiorenza, the tavern-keeper's child of Fiesole. The sixteenth century, when the Tudor sovereigns could not but dread the beat of royal blood in no matter how devoted hearts, was a stirring time for such a family. Mrs. Borden uses the power of the Starforth secret as control in a highly complicated, dramatic plot combining issues of state and private loves and hates.

Through the journal, as well as through the directly narrated story, of the Lady Maris, we glimpse notable people and scenes from the time when she and the Princess Mary are children of eight till Elizabeth reprieves the condemned Starforths. Though many of the portraits are necessarily limited, those of Henry's three children and of Queen Catherine Parr are full studies.

While it is the romancer's undeniable privilege to take liberties with history, Mrs. Borden's thoughtful analyses of issues and values in Tudor England suffer from needless discrepancies between romance and fact. Plot demands a few of these departures from the record; others—for example, Cromwell in power destroying Fountains Abbey in 1529, Wolsey alive and at Court in 1532, Elizabeth already formally excommunicated in 1559, and in the same year Sir Walter Raleigh a courtier and Campion a Jesuit—seem merely unnecessary and unfortunate.

OLIVE B. WHITE.

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Briefer Mention

Bethlehem Nights, by Sister Mary Paula, S. N. D. New York: Devin-Adair. $2.00. Sister Paula's latest book is a genially rambling compendium reaching from various Christmas customs to lives of the saints in some special way connected with the Holy Land. It also treats of devotion to the Infant Saviour and ends on the exalted note of the Liturgy of Christmas Day and the joyous Christmas season.

I Speak for the Chinese, by Carl Crow. New York: Harper and Brothers. $1.00. The author of the popular "400 Million Customers" has produced in this book a propaganda that seriously contorts whatever may be true about the current oriental war. All Japanese are all bad and all Chinese and all their organizations are perfect. No intelligent Chinese would possibly express such ruthless partizanship and militancy as Mr. Crow.

The Crescent and the Rose: Islam and England during the Renaissance, by Samuel C. Chew. New York: Oxford University Press. $5.00. Travelers of long ago to the Levant brought back to old England strange tales of things different. They saw the splendor of Turkey and Persia, encountered the corsairs of the Mediterranean, and suffered greatly in their pilgrimages to the Holy Land. This and much more the author gives us about the East.

The History of Militarism, by Alfred Vagts. New York: W. W. Norton and Company. $4.75. How do armies exist between conflicts? That is answered by the author in this history from feudalism to the present. A warrior is either military or militaristic, and Mr. Vagts says, "If the friction between civilians and the military was eliminated, both would be controlled by an informed and realistic conception of society's interest, and the militarist could be subordinated to the military."

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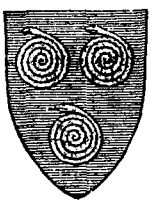
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